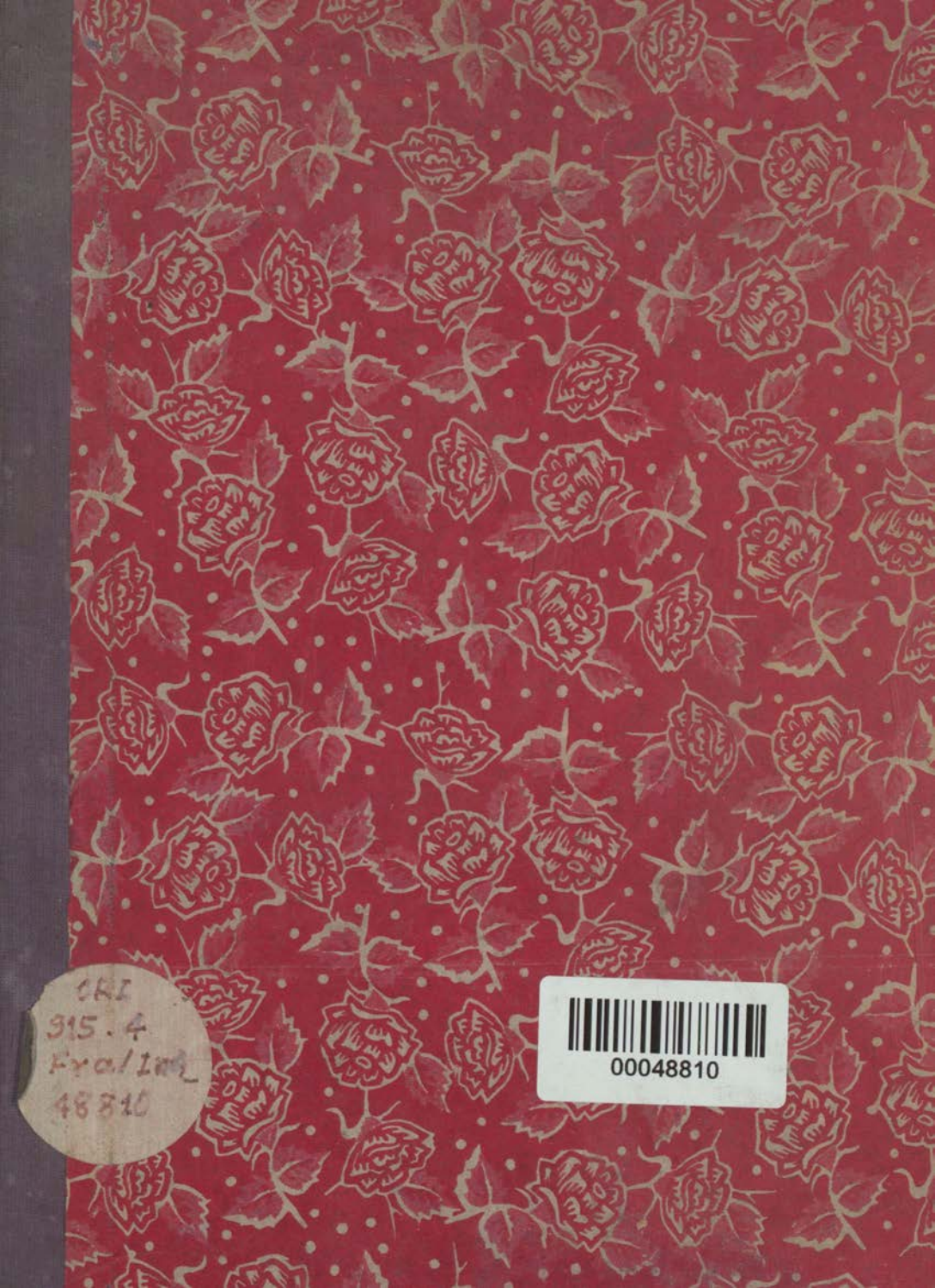
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PART II.

INQUIRY

CONCERNING

THE SITE

OF

ANCIENT PALIBOTHRA,

PART II.

CONTAINING

A JOURNAL

KEPT DURING

A SURVEY OF THE RIVER CHUNDUN,

CONJECTURED TO BE

THE ERANNOBOAS OF THE GREEKS,

FROM

THE TOWN OF CHAMPANUGUR, NEAR BHAGULPOOR, TO ITS SOURCES IN THE VICINITY OF DEOGHUR,

INCLUDING

AN ACCOUNT OF THE PRESENT STATE OF THE JUNGLETERRY.

WITH

A MAP, VIEWS, AND SECTIONS.

1814-15.

48810

By WILLIAM FRANCKLIN,

Lieutenant-Colonel in the Service of the Honourable East-India Company, Regulating Officer of Zillahs Bhagulpoor and Tirhoot, and Author of a Tour to Persia and the History of Shah Aulum, &c. &c.

Research affords a pleasure peculiar to itself: it presents an idea of discovery to the imagination of the inquirer; an intellectual pleasure, in which an author flatters himself others will be desirous to participate, and which, if he can communicate with satisfaction equal to his own, is not merely the indulgence of a propensity, but the exercise of a social duty.—*Vincent's Ancient Commerce.*

LONDON:

PRINTED FOR BLACK, PARBURY, AND ALLEN, BOOKSELLERS TO THE HONOURABLE EAST-INDIA COMPANY, LEADENHALL STREET.

1817.

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PREFACE.

AFTER finishing the first part of this Essay, several Gentlemen, to whose learning and abilities I willingly pay a just tribute of respect, and who have expressed very great doubts, that the river *Chundun*, which I had assumed as the *Erannoboas* of the Greeks, could possibly answer the description of that river as given by *Arrian*, who speaking of its dimensions, classes it as a river of the third magnitude amongst the rivers of India; objecting that its narrowness at the mouth, near the village of *Champanugur*, rendered this as-

sumption very questionable; and that it would be necessary for me to prove the actual dimensions of this river to be agreeable to the standard of *Arrian*, otherwise that one of the main points of reliance, in confirmation of my hypothesis, would be overthrown; and that this could only be effected by an actual survey of the river in question. Animated by this opposition to a system in which I had long indulged, and always hoped, by perseverance, to establish, I determined to visit the river in person, and to trace its course, from the place where it falls into the Ganges at *Champanugur*, to its sources in the vicinity of *Deoghur*, where I have at last found it. The result of this investigation will appear in this following Journal, accompanied by a map constructed for the purpose of elucidating the whole. If then my assumption of *Mandara* hill, as the place recorded

in

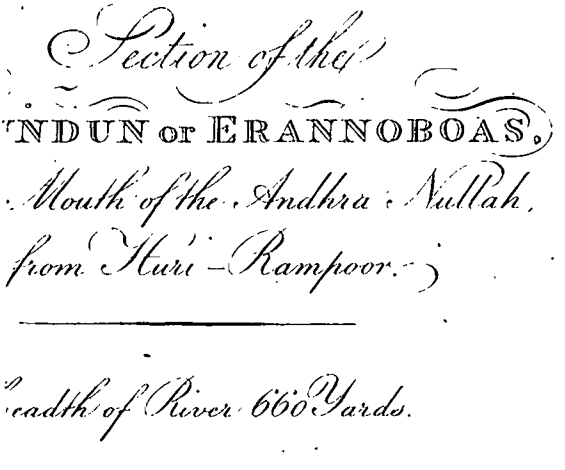
in the *Puranas* where one of the sovereigns of *Palibothra* was assassinated, be correct; if the evidence afforded by the hills which appear in the neighbourhood of the town and through a very great extent of what formerly constituted the *Prasian* kingdom, prior to the expedition of Alexander the Great; if these and other connecting circumstances, as well local and historical as traditional, be conceded, it will, I think, also be conceded to me, that they apply, in every instance throughout the discussion, as more naturally indicative of the town of *Bhagulpoor* possessing the site of *Palibothra* and the metropolis of the Parsii, than either *Rajmahal*, *Patna*, *Kenouj*, or *Allahabad*.

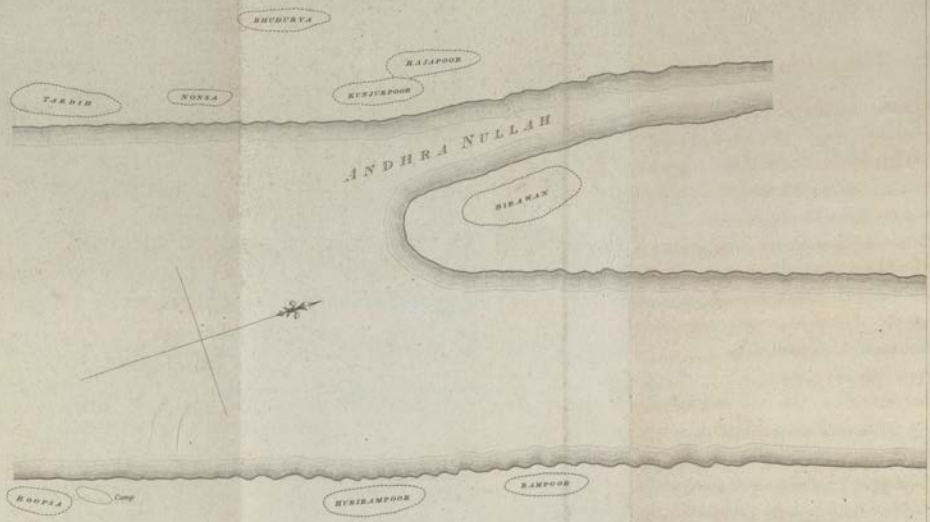
In conclusion, I take leave to notice, that it is to the illustrious character who now presides over the interests of Great Britain, in the East, to whom

I stand indebted, not only for permission to undertake the journey, but also for aiding me with means to effect its execution, granted with an urbanity of manner and pleasing condescension, which on my part equally demand as grateful an acknowledgement as they conferred obligation. It is, therefore, to his Excellency the Right Honourable the EARL OF MOIRA, under whose auspices the journey originated, that I wish to inscribe it, and whose acceptance of the result I respectfully solicit.

WILLIAM FRANCKLIN.

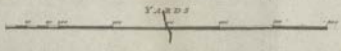
Camp,
Sources of the Chundun,
25*th Dec.* 1814.


Section of the
NDUN or ERANNOBOAS.
Mouth of the Andhra Nullah,
from Huri-Rampoor.
Breadth of River 660 Yards.



Section of the
CHUNDUN or ERANNOBOAS,
at the Mouth of the Andhra Nullah
from Huri Rampoor

Breadth of River 666 Yards.



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JOURNAL.

(November 13.) DHURUM-GUNJE, five miles north-west of *Bhagulpoor*, western bank of the *Chundun*. Near this place the *Chundun* falls into the *Jumoona* or *Bhagulpoor* nullah.

(November 14.) The road to *Kunkithee* from *Dhurum-gunje* is circuitous, owing to the numerous *paddy* (or rice) fields. Passed the village of *Simerya*, N. 30 E., and at twenty minutes past nine reached the village of *Kunkithee*, on the west bank of the river. Crossed and encamped on the eastern side. At *Kunkithee* the *Chundun* separates into two divisions or branches, the one flowing towards the *Gogha*, of which to the eastward it assumes the name; and the other north-west towards *Champanugur*, where it joins the *Ganges*. The bed of the *Chundun*, though now dry, where it forks off

is

is four hundred yards in breadth, and sufficiently attests what it would be in the rainy season; perfectly according with the description given of it by Arrian, as a river of the third magnitude amongst the rivers of India.*

The country is well cultivated, and abounds in *paddy* (rice in the husk), sugar-cane, *pawn* jungles, with *jenarah*, *bajirah*, and other grain. The *Chundun* river, though now dry, affords an abundant supply of clear and wholesome water, which is procured by digging pits in the sand, from one foot and a half to two feet in depth. Distance eight miles.

(November 15.) In the morning we rode along the bank of that branch of the *Chundun*, which is here named the *Gogha*, and terminates in what is called the *Gogha-nullah*, east of *Bhagulpoor*, bearing from hence N. 30 E. The course

* ὁ δὲ Ἐραννοβόας, τρίτος μὲν ἂν εἴη τῶν Ἰνδῶν ποταμῶν, μέζων δὲ τῶν ἄλλη καὶ οὗτος ἀλλὰ ξυγχωρέει αὐτὸς τῷ Γάγγῃ ἐπειδὰν ἐμβάλῃ ἐς αὐτὸν τὸ ὕδωρ.—The *Erranaboas* is the third in rank of the Indian rivers, and larger than those of other countries, but upon joining the Ganges its name is lost.—See *Vincent's Peripeus*, Oxford Edit. 1809.

course of the river towards the *Gogha* appears irregular; but it is evident, from an inspection of its bed, that the actual breadth of the river in the rainy season affords an expanse of water, in many parts nearly equal to the *Ganges*.

The north-western branch, which terminates at *Champanugur*, is not so broad as the other.

(November 16.) At seven A. M. set off. Passed the village of *Chandpoor* N. 40 W. the *Jethour* hill bearing south by west. Continued our journey. The *Chundun*, on the right, of the same dimensions as before. Near *Chandpoor* is another *nullah*, called *Hahah*. At forty minutes past seven passed the village of *Sidpoor*, east: the road very bad, owing to the *bunds* made by the peasants, for the purpose of irrigating their lands from the water of the *Chundun*. At twenty-five minutes past eight passed the mouth of the *Andhra nullah*, near the village of *Roopsa*. The mouth of the *nullah* bore north-west. At this place the *Chundun* is six hundred and sixty yards in breadth. The *Jethour* hill bore south-west, and the *Burhum* hill south-west by west. At half past nine reached *Lowsah*, and encamped on the eastern bank of the *Chundun*.

Course

Course of the river these last two days due south. At *Lowsah* the *Jethour* hill bears south: *Burhum* hill south-west by west.

The whole range of hills now distinctly in view run in a direction from south to south-west to a considerable extent. The continued breadth of the river, and the aspect of the hills, every hour afford an acquisition of strength to the establishment of my position, and mark in indelible characters the existence of the *Erranoboas* of the Greeks in the modern *Chundun.*

The country abounds in cultivation of all kinds; sugar-cane, rice, *jenarah,* and other kinds of pulse. Distance seven miles.

(November 17.) *Mandara* hill from *Lowsah* south-east twenty miles; the hill *Bheem Sena* from *Lowsah* bears south-west; *Ruthdem* hill south-west, distance twelve miles; *Jethom* hill south-west five miles; the village of *Gopalpoor* or *Nohabad* S. 20 W.

The *Chundun,* according to the information which I received from the natives, exhibits a peculiar habit in its rise and fall, and is different from other rivers in India. When it rains

rains in the hills to the south, near its source, the river suddenly begins to rise, and, soon filling, rushes onward with inconceivable violence and rapidity, carrying every thing before it in its course, and frequently overflowing its banks on either side to a considerable extent, when after discharging its waters into the *Ganges* at its different mouths of *Gogha*, *Munarpoor*, and *Champanugur*, it as suddenly subsides, and again becomes nearly dry, in which state it remains until the return of the rainy season.

I have already given an account of its change of name from *Errunbhoweh*, or *Errannoboas*, to *Chundun*. The following translation from the *Ootur Pooranu* in the Sanscrit language,* will sufficiently explain the meaning attached to the expression of the river "flowing under ground," as well as the future perpetual fertility of its banks, and its never failing springs; while it is certain, from the oldest records of the natives, that famine has never been experienced in this

 happy

* "Henceforth your stream shall run under ground." Thus spoke Dhurma Nath Maha Prubhoo. See translation in the first part of this Essay.

happy land. The present appearance, both of the banks and interior of the country, sufficiently account for this curious fact, noticed in the traditionary legends of Hindoo Mythology.

Mandara hill from *Lowsah* bears south-east, distance twenty miles: it appears of considerable height, with a bluff jagged peak terminating in a knowl. *Bheemsena* hill bears south-west; *Pulhooter* hill bears south-west twelve miles; *Jethour* bears south-west four miles; *Gopalpoor* or *Nohabad*, S. 20 W. *Mahadeva* hill bore at *Mandara* north-west twenty miles.

(November 18.) Moved at a quarter before seven A. M; *Adjeetghur* hill south, *Mandara* south-east. Road along the banks of the river, which is narrower at this part of its course than for the two last days. The approach to the hills is beautiful. Pass *Gopalpoor*. Near *Chilkor* the river takes a bend to the south-west, and skirts the foot of *Jethour* hill, which is clothed to the summit with thick wood. The sands of the river, at this place, are of a reddish colour approaching to golden. It is three hundred yards in breadth, and flows south through a thick woody country; the emphatic characteristic by which it obtained its ancient epithet, *Aranya Bhuweh*,

forest

forest horn or flowing through a forest. The cultivation on either side of the river is now in a most flourishing state, and it appears that the attention paid by the inhabitants to the labours of agriculture and their improvement, since this province was finally settled by the exertions of the late Mr. Cleveland and Colonel Brown, in 1778, has converted uncultivated and barren forests into a luxuriant garden, abounding in all sorts of grain of the best kind. Reached *Chilkor* at eight A. M. and encamped at the foot of *Jethour* hill, on the eastern bank of the *Chundun*. Distance five miles.

(November 19.) Moved at seven A. M. road through an enclosed country, *Jethour* hill and the other hills west extending to a considerable distance. Two small temples, dedicated to *Mahadeva*, stand at the foot of the *Jethour* hill. In the middle of the *Chundun* is a small island, thick set with trees and underwood.

The breadth here is various: *Pokhee* hill south-west; the interior well cultivated. Passed a string of villages on each side of the road, lately rescued from the forest. The country on both sides of the river covered with very thick woods, and

Kakhaurah hill bore south-west, distance about seven miles. Passed the village of *Murjeeva*, large and populous, the country highly cultivated. At eight A. M. came into the high road on the eastern bank of the river. Passed the village of *Nongary* south-west, at which place the *Oornee Nullah* joins the *Chundun*, as one of its numerous branches. At four minutes past eight reached *Bussunpoor*, situated on the banks of the river; *Kukhwara* hill south-west, *Narha* hill south-south-west. At the *ghaut* (or passage) of the *Chundun*, near this village, the river is five hundred yards in breadth and its sands of a golden colour. From *Bussunpoor* the mouth of the *Oornee Nullah* bears N. 30 W. distant about a mile: the hill *Rutholya* bears west by south, *Narha* hill south-west. *Kukhwara* hill south-west five miles, *Barha* hill west five miles. Distance six miles by perambulator.

(November 21.) At half past seven moved off. Near *Bussunpoor* the river winds considerably to the south-west, *Mandara* hill east. Road along the banks of the river, which are here very low, and must consequently in the rainy season oppose but a trifling defence against the inundation of the surrounding

surrounding lands. On our left appears a great deal of thick forest, but the banks of the rivers on both sides are well cultivated. *Kukhwara* hill south. At forty minutes past seven the mouth of the *Jumorah joor Nullah* (which joins the *Chundun* at the village of *Bógurya* on the high southern road) bore west by north. At eight A. M. reached *Luknowandy Hat* on the eastern bank; distance four miles.

Sights from *Luknowandy Hat*. *Burhum* hill, north-west; *Jethour* hill, N. 20 W; *Burhum* hill, north-west by west; *Rutholia* hill, west; *Narhoda* hill, west; *Kukhwara*, south-west by west; *Teeoor*, south; *Mandara* hill, east by north. Course of the *Chundun* at *Luknowandy Hat* due south.

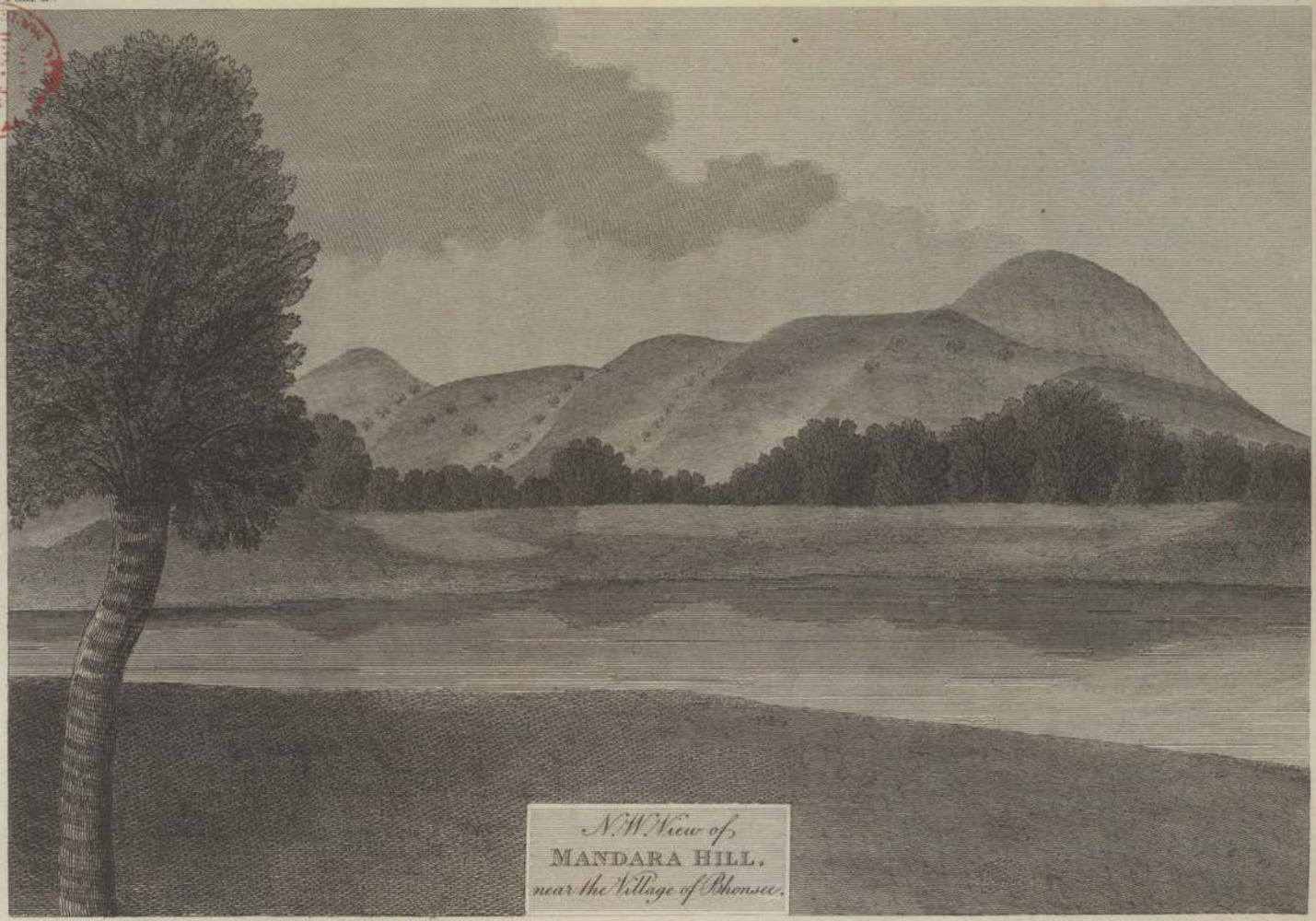
(November 22.) Moved at twenty minutes past seven, quitted the *Chundun*, and proceeded on into the interior, to visit *Mandara* hill east by north, *Chundun* river west. At half past seven the hill *Punj Pahary* east. Near the village of *Ganownya*, at twenty minutes past eight, *Mandara* hill bore north. Proceeded on in an easterly direction through a thick woody country, *Mandara* hill bearing north, *Sunghu Barbamee*

Barbamee hill south half east, *Malido* hill south-east. Passed the village of *Belleeah*, which stands on elevated ground, the surrounding scenery beautiful and fertile, the cottages of the inhabitants very neatly and compactly built, in patches detached from each other: *Mandara* hill north. Passed several *talows* (or large tanks of water): *Musoodun Mut*, a Hindoo place of worship, north. At five minutes past nine reached the village of *Bansy*, near *Mandara*, at a spacious *talow* with high banks. *Mandara* hill north, *Berburee* hill south, *Malido* south-east. Distance eight miles five furlongs.

MANDARA HILL.

(November 23.) Halted and visited *Mandara* hill.* The south side of this hill presents on the approach to it a singular appearance, it consisting of a range of five distinct hills rising one above the other, till they are terminated by the summit of *Mandara*, which is of an oval form, and very much resembles the

* Plate 2.


N.W. View of
MANDARA HILL.
near the Village of Bhonsee.

the *Gola* at *Patna*; the summit is surmounted by a stone *mut* or pagoda called *Musooden Mut*, whither the idols that are seen in the plain below, at a *mut* of the same name, are carried at the annual *poojas*, two in each year, to be worshipped in the temple. At the south foot of the hill is a spacious *talow*, called by the natives *Pouphur*, the descent to which is by a stone staircase of seven steps, each step being fourteen feet in length by one and a half in breadth. Near this flight of steps are great quantities of broken stones of different dimensions, mutilated idols, fragments of pillars, and other irregular masses. The circumference of the *talow*, as measured by a perambulator, is four furlongs forty yards. Three sides of it are covered with trees and jungle; the fourth embraces the south-eastern base of the mountain, which is cut away in a sloping direction.

A stone channel or watercourse, formed from a natural fissure in the rock, runs in a direction from north-west to south-east, along the centre of the hill, which it divides into two parts. The sides of this channel are very steep, and formed of hard black rock, having a coal-like appearance resembling

resembling the crater of a volcano: the channel itself is deep and hollow. From this channel, in the rainy season, a torrent of water pours down, and is discharged into the tank in the plain below. It is called by the natives *Putulkunduru*, and perfectly answers to the description of that place, as detailed in the account given by the learned WILFORD in the Asiatic Researches; though he has applied the circumstances to the neighbourhood of *Rajmahal*, and the *Mootee-jhorna*, or pearl cascade at that place.*

The mountain *Mandara*, though in its general features barren and rugged, is yet occasionally interspersed with trees and jungle, growing out of the fissures on its rocky base and sides.

(November 24.) The ascent to *Mandara* is by a winding road or staircase cut in the rock, with landing-places of rock at intervals. Near the first staircase is a small stone image of the bull *Nanda*, not badly executed: the head is broken. About three hundred yards from the foot of the hill is a heap of

* See Appendix.

of ruins, apparently the remains of a small temple. Adjoining to this the second staircase, consisting of sixty-seven steps, continues the ascent. All these stairs are excavated from the rock, three feet seven inches in length and one foot eight inches in breadth. On the right hand of the second flight is a colossal figure of *Maha Kali* cut in the rock. The goddess is bestriding a demon, whom she has subdued in combat: she is armed with a battle-axe in one hand and a sword in the other, and has three faces and ten arms, with a *mala* or necklace of human skulls.

A short distance from this place, continuing the ascent, you meet with a sight extremely beautiful: a natural cascade, which issuing from the spring called *Seeta Koond*, flows over the black and rugged surface of the rock, and discharges itself into the *Puttul Kanduru*, or channel below, from whence it is conveyed to the *talow* of *Pouphur* at the foot of the mountain. From this place you ascend the third range of stairs, being a flight of thirty-nine steps, and presently after the fourth, which has one hundred and one steps, and then a fifth of

thirty-five steps; the whole forming, as it were, a magnificent natural ladder.

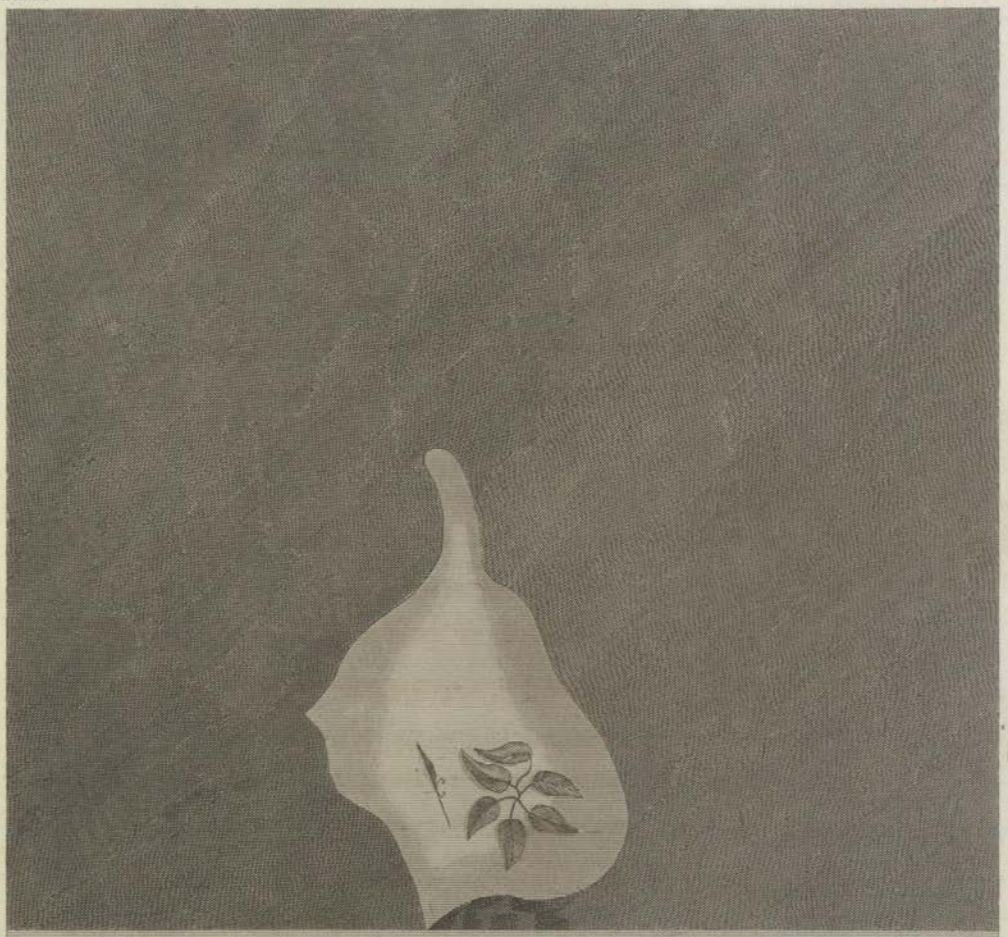
In our road up we observed many images and fragments of stone laying scattered on each side of the way, the latter appearing to be the remains of small temples, to be visited by the pilgrims in progressive ascent to that on the summit. From the last landing-place the *Cheer Nullah* on the left bore east, the river *Chundun* on the right west, the mountain *Mandara* being in the centre between the two. From hence you proceed up the sixth range of stairs, eleven in number, when turning round a corner to the north-west you come to a beautiful enclosure of *mango* trees, and behold the cistern called *Seeta Koond*, or well of Seeta,* being a square enclosure faced on three sides with large stones, the scarp of the rock forming the fourth, and containing sweet and transparent water. This water, issuing from apertures in the rock, flows down the side of the mountain, and is finally discharged into the *talow* at the bottom, and from the brightness of its appearance it may

* See Plate 3.

S.W. View of
SEETA KOONDA
at Mandara Hill half way up.

London Published by Black, Parbury, & Allen Feb.y 1807.

Plate IV.



SUNKURKOONDU
at
MANDARA.

Two thirds up the Mountain.

London Published by Black Parbury & Allen Feb^y 1817.

may truly be called a *motee jhorna,* or pearl-dropping spring. Here the scenery is romantic and picturesque, the green and flourishing trees forming a most remarkable contrast to the black and barren rock near which they grow.

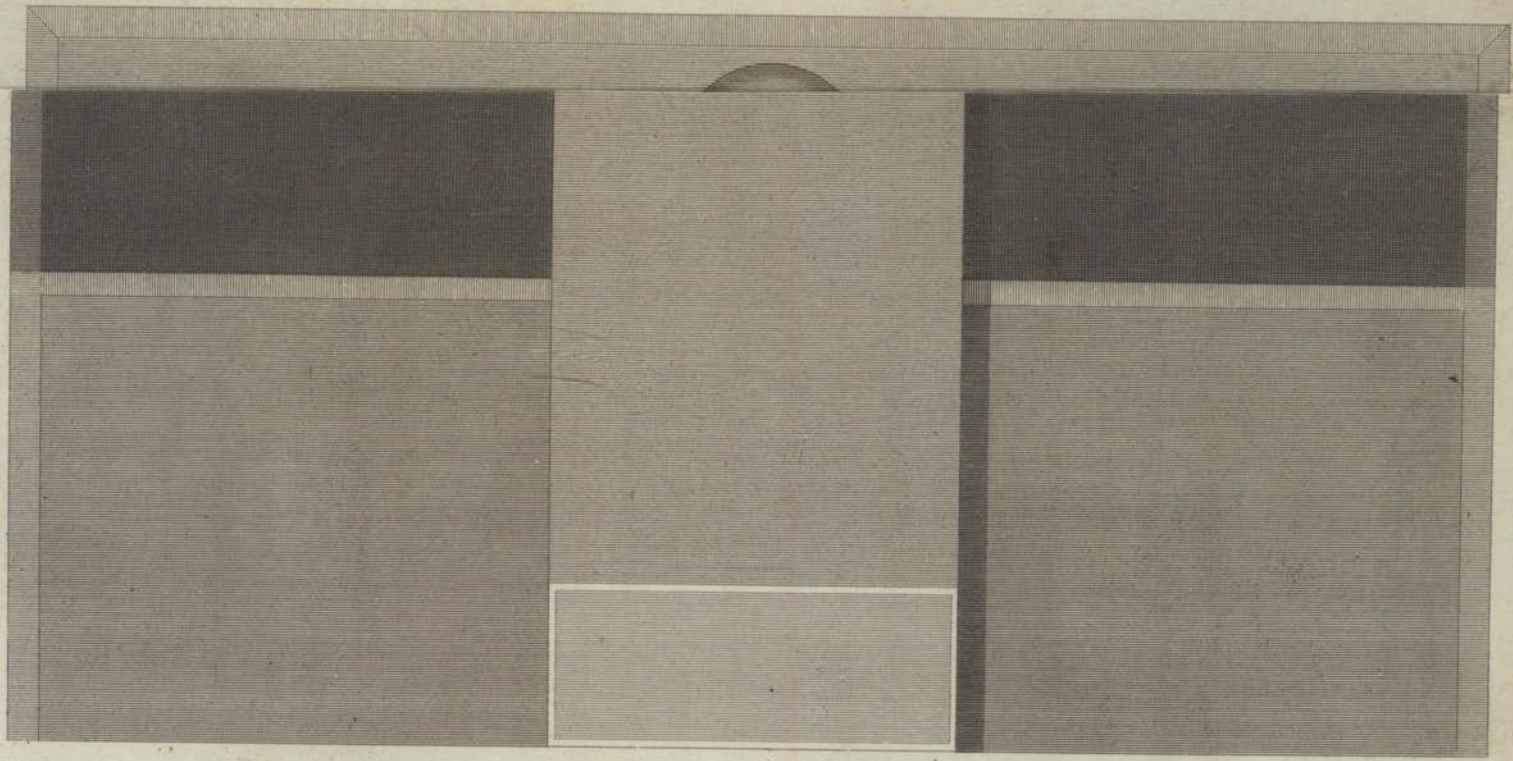
A short distance from *Seeta Koondu* is another well or cistern, called *Sunkur Koondu,** of a triangular shape, cut between two parts of the rock, which divides at this place. On the side of this cistern future travellers may recognize a figure of *Sunkur* cut in the rock. Close to *Sunkur Koondu* commences the seventh series of stairs, consisting of twenty-three steps, after passing which you come to the well or cistern called *Lukshmun Koondu,* or well of *Lukshmun.*† This is situated in a nook of the rock to the eastward; beyond which, by an ascent of thirty-seven steps, you are conducted to the summit of the mountain and the *Musoodun Mut* (or temple) dedicated to *Mahadeva.* The *Puttul Kunduru,* or channel, so frequently mentioned, runs along the north-west side of this temple, and preserves the same features as at the

* See Plate 4. † See Appendix.

bottom of the mountain, *viz.* a deep rugged channel of coal-black rock, of volcanic appearance. Here a magnificent prospect bursts upon the view; the whole range of hills in the *Jungleterry* extending from south-east to north-west, the *Chundun* river and its numerous arms or *Nullahs*, and the dark and impervious forests stretching towards the south, as far as the eye can reach, altogether form a picture, that at once contributes to warm the imagination and to elevate the mind. Though we viewed the prospect to disadvantage, the weather being hazy, yet the coup-d'œil made an impression on our minds that will not be easily eradicated. Descending from the summit we returned to *Sunkur Koondu*, and from thence proceeded to view some figures cut in the rock on the north-west side of the hill: their appearance was singular. After descending a range of sixteen steps, we entered the rocky bed of a watercourse, extending along the side of the mountain, and presently reached an assemblage of projecting rocks that overhung us. In the centre of this assemblage was a huge and hideous figure, or rather its head only, for the body does not appear below the neck: it is of larger dimensi-

ons

Plate V.



MADDHOORUKSHU *a/* MANDARA HILL.

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MADDHOORUKSHU *or* MANDARA HILL.

London Published by Black Parbury & Allen Booksellers

ons than life, cut out of the rock, which has been hollowed on both sides for the purpose, and a flight of stone steps lead up to it from the channel below. The native *pundits* who inhabit the mountain, as likewise some *pundits* whom we brought from the *Musoodun Mut*, in the plain below, informed me that the figure was a demon, and was called in their *Puranas* by the name of *Mudhoo Ruksha*.* It is stated in the *Markandiya Purana*, that this demon was produced on the mountain *Mandara* from the ears of the God *Vishnu*, at the creation of the world, and having shortly after his birth attempted the life of *Brahma*, or the creating power, was, together with another demon, punished for his presumption, and driven from the world above to the depths below.† The figure now

* See Plate 5.

† Does not this passage bear a striking analogy to the circumstance of the punishment of Satan and his angels, as described in the words of our immortal Milton?

——— "Him the Almighty Power

"Hurled headlong flaming from th'ethereal sky,

"With

now seen was cut to represent this occurrence, but by whom I could not learn. Near the figure of the demon is another large figure cut in the rock, called by the natives *Vamun*; it is connected with one of the Hindoo *avatars*, or incarnations of the divinity, which is named from the dwarf, whose form *Vishnu* had assumed. Another figure, lower down the rock, is also to be seen, called *Narasingha*.

About twenty yards eastward of *Mudhoo Ruksha* is an excavation in the rocks, forming one of the *Koondus*, or cisterns, which abound in this singular mountain:* it is called *Akas*

" With hideous ruin and combustion, down
" To bottomless perdition, there to dwell
" In adamantine chains and penal fire,
" Who durst defy th'Omnipotent to arms."

Parad. Lost, B. 1, line 45.

* The following are the names of the *Koondus* (or cisterns) that adorn this singular mountain.

1. *Gumbheerah Koondu.*
2. *Kichera Koondu.*
3. *Hoom Koondu.*
4. *Lukshmun Koondu.*
5. *Kali Koondu.*
6. *Seeta Koondu.*
7. *Akas Gunga.*
8. *Kamala Koondu.*
9. *Sooraj Koondu.*
10. *Nath Koondu.*
11. *Sunkur Koondu.*
12. *Pouphur Koondu.*

Akas Gunga (or sky river). In it is a perpetual spring of clear and sweet water, but of shallow depth. The natives affirm that it is never dry, but that if it be completely emptied it will fill again of itself: a curious circumstance, if correct; for the bed of the nearest river must be at least a thousand feet from the place where this cistern is found. The name is emphatic, meaning in Sanscrit "sky river." Near this cistern is a cave on the side of a rock, in which a *fakeer* constantly resides.*

At eleven A. M. reached our breakfast tent at the foot of the mountain, highly pleased and gratified with this day s work.

It may be better imagined than described, what an appearance the collected waters of these respective reservoirs, when overflowed at the period of the solstitial rains, must present to the view, traversing the sides of the mountain in all directions, flashing with a violence totally irresistible, over the surface of the rocky declivities and other parts, until their final

* See Appendix B.

final discharge into the *Pouphur*, and other receptacles in the plain below.*

KAMDHENOO, OR PARENT COW.

About a mile to the east, on the skirts of the hill, stands the *Kamdhenoo mut*, or pagoda, being a small square temple built of stone, with a roof of brick. The temple contains the figure of *Kamdhenoo*, or parent cow, of the Hindoos, well known in Sanscrit records to have been one of the fourteen *ratnas* (or gems) produced by the churning of the ocean in the white sea, in which operation the mountain named *Mandara* served as a churning-staff.

The figure of the cow is in height three feet four inches; in length, from the forehead to the tip of the tail, six feet three inches; in the girth, five feet. Round the hump of the animal is a necklace of flowers by way of ornament: two small

* Of these *Koondus* the first six are on the sides and near the summit of the mountain, the others are below.

small calves; in stone, are taking milk from the mother. The figure is cut out of a solid block of light grey stone, and stands on a pedestal: its execution, though proportionate in its parts, is rude, and evidently of high antiquity. The temple is now mouldering fast to ruin.

Near this temple is another in ruins, which consist of large blocks of stone: the emblem of *Mahadeva* is to be seen in the remains of a small stone chamber. The building is called *Kamdhenoo Nath*, and is connected with the worship of the other temple. To a considerable extent around the mountain are the remains of ruined temples, which in ancient times, and during the splendour of the Hindoo government, must have greatly contributed to enhance the beauty and amenity of the situation of *Mandara* hill. The tradition prevalent asserts, that there was a large city in the neighbourhood. East of the *Mut Kamdhenoo* is a mutilated image of the goddess *Kali*, of blue stone, near seven feet in height. Though the principal figure in the centre has been destroyed by bigot hands, the head only remaining, several of the

figures of smaller dimensions on the sides remain entire: some of them are well executed.

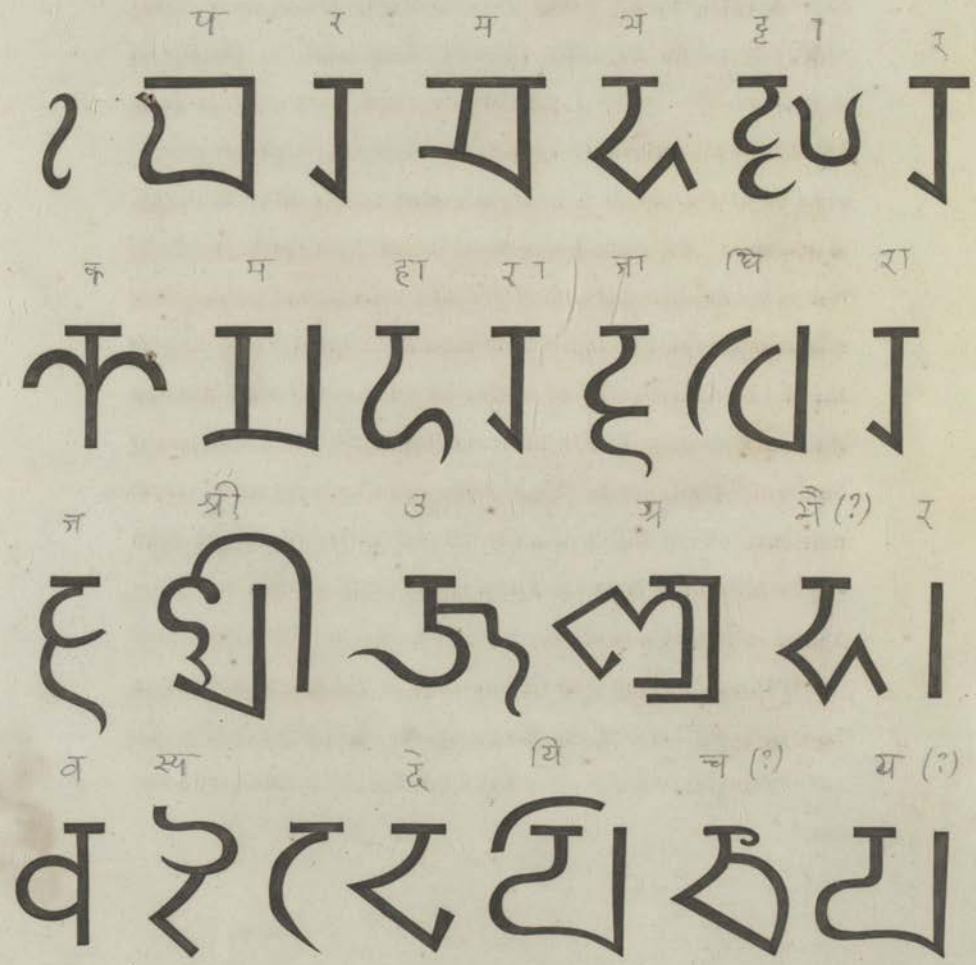
A thick forest encompasses the hill *Mandara* on three sides: it is only accessible from the south-east. I conjecture its circumference to be about four miles, and its height from the base to the summit one mile two furlongs.

Near *Pouphur talow*, a short distance up the rock, to the north-west, are several very large inscriptions cut in the rock, but in a character of which I could procure no account: a fac simile,* on a smaller scale than the original, is presented for the investigation of the learned. There are other inscriptions to be seen, both above and below, in different parts of the mountain. I should suspect, if they are ever decyphered, that they will be found to relate to the worship of the temple called *Musoodun Mut*, at the summit. The natives call them *Devatah Khut* or the character of the gods.

(November 29.) Returned to the *Chundun* and resumed our survey: road through the forest west, *Mandara* hill north.

* See Plate 6.

Reduced Inscription at Mandara Hill, on the rocks above the Talow or reservoir called Pouphur.



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north. Passed the village of *Bukhdumba*, near which, though in the forest, was some cultivation, the openings in the forest occasionally presenting fields of paddy and other grain, while the woods on each side, though wild and solitary in their appearance, were not unpleasing. Passed the village of *Babodeh*, north by west: *jheel*, or stagnant water, on the right. Passed the village *Booraha*, hill west. Passed the village of *Pursiya* west. At ten A. M. reached *Luknowandy Hat*, distant from *Mandara* by this road five miles, while the circuitous turn we took on our route thither gave eight miles five furlongs by the perambulator.

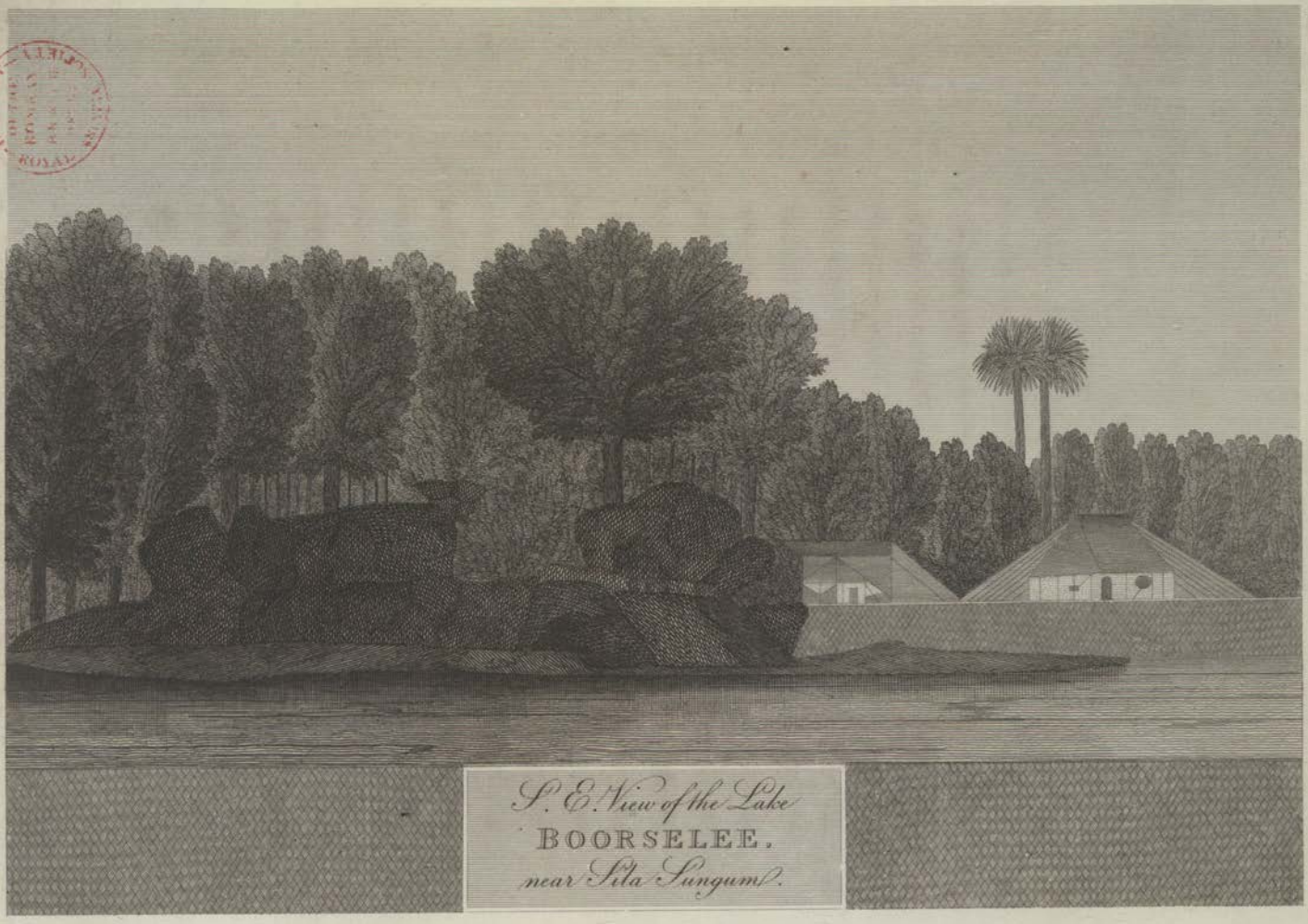
(November 30.) Moved a little before sun-rise; *Mandara* east; our road along the banks of the river, through fields of sugar-cane; paddy and *daul* (coarse grain) in great abundance. The river here narrows, but there is a good deal of water in it: shortly after it widens to the breadth of six hundred yards and runs eastward. At *Koononee* it was nearly a mile broad.

Near the village of *Koononee* the lake of *Simerya* bore south-west by west, distant one mile; *Narha* hill west: some

large stones in the bed of the river. Passed the villages of *Lahate*, west; *Coorara*, east; *Bildiya*, east; *Khawaspoor* and *Mudhya*, west. Passed the foot of a small low hill near *Boorselee*, covered with trees and much jungle. The road along the foot of the hill leads to a forest of lofty trees interspersed with jungle; the road on each side strewed with large stones, which give it a romantic appearance. The river on the right with some water in it: *Munsera* village west.

At eight A. M. reached *Boorselee*, situated on the skirts of the forest between two hills, on the borders of a small lake, called by the natives *Deh Boorselee*.* It is detached from the *Chundun*, in the vicinity of the rocky ridge of the western hill, and named from that circumstance *Sila Sungum*, or "the flowing of the river near the rocks," similar to that already mentioned at *Patergota*. The lake is below the level of the river. On the western bank of the *Chundun* is another hill, called *Lookla*, west by north. Thick forest scenery

* See Plate 7.



S.E. View of the Lake
BOORSELEE,
near Sita Sungum.

scenery all around. The course of the river here is from north-west to south-east. Distance five miles four furlongs.

(December 2.) Moved a little after seven: road through the forest. Passed *Gowreebala* and *Singhajoor* villages east. Here the river has the form of an horse-shoe, and winds considerably. Passed some fields of barley and *Bajarah*. Passed the village of *Domohan*, situated on a rising ground at the junction of the *Chundun* and *Coorara* rivers: the mouth of the *Coorara* south-west; course of the *Chundun* east. The *Coorara* river takes its rise at *Godoo* hill, about twenty-four miles west of *Jumdaha*: at its junction with the *Chundun* it is one hundred and forty-five yards in breadth, and the *Chundun* only thirty-three. The country about *Domohan* is highly cultivated. *Deopoor* village north.

Passed the skirts of a thick bamboo jungle, the first we have seen; river west, *Deijoor Nullah* east: the country beautiful, abounding in cultivation of all kinds, sugarcane, *jenarah*, wheat, barley, rice, and mustard-seed, with the plant *til* or linseed oil, and the cotton shrub, and occasional fields of tobacco.

At

At nine reached the village of *Narayan Chuk*, on the eastern bank of the *Chundun*, immediately opposite the large and populous town of *Jumdeha*. Proceeded from *Narayan Chuk* to the mouth of the *Dhumnajoor Nullah*, which taking its rise from the hill called *Bundee Seemul*, about nine miles west by south from *Jumdeha*, joins the *Chundun* about four hundred yards from thence, south-west by south. In the neighbourhood of *Jumdeha* we found the date tree in great abundance. Distance by perambulator five miles four furlongs.

At *Jumdeha* the river is three hundred yards broad. In its bed are found great quantities of pulverized iron, which have been detached from the masses of iron found in the hills to the southward, and washed down from thence at the season of the periodical rains. This iron is manufactured at *Jumdeha*.

It is first concreted by the process of fire, and laid by for a time: it is then again hardened by the same process, and afterwards hammered into pigs and bars of various dimensions, and sold for use. Several articles of this iron-work are made at *Jumdeha*, and form a part of the internal commerce of the province.

province. The price of iron at *Jumdeha* is from three to five rupees per maun.

(December 4.) In the morning we crossed the *Chundun*, and proceeded a short distance on the high southern road to *Deoghur*. The country around *Jumdeha* is highly cultivated. The villages are disposed in a peculiar manner, the houses being in rows four or five together, and detached from others, eight or nine yards, so that each village occupies a large extent of line, and I suppose the village of *Jumdeha* to be nearly a mile in length. *Bagha Paharee* east by south. A thick forest of bamboos extends to the southward as far as the eye can reach, the country is beautifully diversified with hill and dale. Crossed and re-crossed the *Dhumnajoor Nullah*, which falls into the *Chundun* near *Jumdeha*; its direction to the hills due south, *Girwah* hill west. The bank of the *Chundun* here consists of white chalk and red earth. At nine returned to the tents.

On crossing the river this morning to its western bank, I at once perceived the very great advantage to be derived from surveying this river from its eastern bank; for no sooner do you

you cross than you miss the river, and can only obtain occasional sights of it, which are much obscured by the trees, whereas on the eastern bank you have a constant and commanding view of the river. This route, however, occasioned us some trouble, for the eastern road to *Deoghur*, along the banks of the *Chundun*, has long been shut up, and is much obstructed with watercourses and *bunds* made for the irrigation of the surrounding lands. This circumstance compelled me frequently to halt for a day or two, to have the road put in order. Through the whole of the eastern side of this river, from *Bhagulpoor* to this place, is a sheet of cultivation. The Zemindars, however, as well as people of all descriptions, have been most ready and zealous in affording us every assistance in their power; and I deem it a duty incumbent on me to represent, that either in their discourse or actions I never saw more loyal or attached subjects to the British Government, than are the inhabitants of the *Jungleterry* district. It does not appear to me that any gentleman has hitherto explored the road to *Deoghur* along the eastern bank of the *Chundun*, though many have been the high southern road

road inland; a circumstance which must necessarily (except at the occasional crossing places) have rendered the view of this river imperfect, and inconclusive as to its real state or dimensions.

(December 6.) Moved a little after seven: road through a variegated country of hill and dale; the *Chundun* on our right. Passed through a thick forest; a great deal of water in the river. Passed the village of *Kilandah* near a lake in the *Chundun*. Entered a thick forest at the foot of *Kusma* hill, which we began to wind round; the river on our right. This hill is clothed with trees to its summit. Amongst others we saw the *tussur* tree, on which the silkworm is produced. The worm or caterpillar is dark green, the head and body spotted with small gold specks. *Dubna* hill west. The *Papercuha Nullah*, which comes from the eastward, skirts the sides of this hill, and after running north in a winding direction, falls into the *Chundun*, which at the rainy season must receive a considerable accession of water from it. Thick continued bamboo forest all around, the scenery wild and romantic. After compassing this hill, we skirted another

bearing west, the road lying between the two. Continued to wind round the *Maldeo* hill, and after a pretty steep ascent we descended to the opening of the plain below, near the village of *Nurchaturry: Teeoor* hill south, *Nuchaturry* hill east. The road between these hills is strewed with immense loose stones and the stumps of trees, whilst its numerous acclivities and descents render it of very difficult access, and to any thing but foot passengers or elephants impassable: no loaded cart could possibly effect the passage. The distance after entering the forest to its termination at this place was about two miles: the *Chundun* constantly on our right. The scenery of this morning's march recalled to my mind the mountains in the south of Persia, over which I travelled in the year 1787-8.

Crossed another *Nullah* that falls into the *Chundun*, and had a fine view of the two hills which we had just passed. Course of the *Chundun* south-east: thick continued forest.

At nine A. M. we skirted the *Karokha* hill, covered with thick and impenetrable jungle: road narrow and very difficult. Proceeded by a winding ascent. Passed the hill *Hurdeo*, west; at the foot of which is a small lake below the level of the *Chundun*,

Chundun, and bordered by large rocks. At twenty-five minutes past nine reached *Lukshmipoor*, and encamped on the eastern bank of the *Chundun*, here about one hundred yards broad. The scenery around this place is wild and romantic: it presents an amphitheatre of hills and thick jungle. Course of the *Chundun*, east; *Maldeo* hill, north-west; *Kusmali*, north. Distance by perambulator five miles.

During this day's march we picked up a quantity of pulverized iron mixed with sand, from both sides of the river, similar to that found at *Jumdeha*.

(December 7.) *Lukshmipoor*, the residence of the zemindar of this division of the *Bhagulpoor Jungleterry*, is situated in a valley on the banks of the *Chundun*, surrounded by a beautiful assemblage of small hills, with thick forest extending to the north and west. The *Dhumnajoor Nullah* joins the *Chundun* a little below the village to the south-east. The remains of the fort of *Lukshmipoor*, which was taken by Colonel James Browne in 1778-9, is now converted to a comfortable habitation for the zemindar's family and his relations. Some merlons and a bastion appear to the westward of it.

The present possessor of this zemindaree is named *Nam Narayan Deo*, grandson of *Jugunnath Deo*, who in 1777-8 resisted the Company's authority, raising an insurrection in the province, which however, by the abilities and valour of the late Colonel Browne, assisted by Major Brooke, was completely subdued, and the final settlement took place, which has remained unaltered until the present time. Since the period abovementioned, the lands in the *Jungleterry* have improved to a considerable extent, and even the wildest parts are in some state of cultivation. If the population admitted of the clearing the jungles and forest land, the advantages to be derived would be incalculable, the soil being excellent, of rich black mould. Those parts lying immediately on either side of the *Chundun*, and in the vicinity, have already experienced these benefits, as we have witnessed during the whole of the way from *Bhagulpoor* to this place.

The village *Lukshmipoor* is but small, being only the residence of *Nam Narayan Deo*, and chiefly consisting of the habitations of his family and relations. When the settlement of the *Jungleterry* district was first made (1778) by the united

united labours of Colonel Browne and Mr. Cleveland, the aggregate amount at that period of the gross revenue of the district, containing the *pergunnahs* of *Curukdeha, Guidore, Beerhoom, Curukpoor, Bhagulpoor,* and *Colgong,* amounted only to 74,801 sicca rupees;* of this sum, 24,000 is placed to *Bhagulpoor* alone, whereas in the present year (1814), the *Bhagulpoor* collectorship yields upwards of four lacks per annum. The late Colonel Browne was of opinion, that the revenue he has stated was more than the district could well afford to pay, leaving a decent provision for the zemindars and their families. It is evident, therefore, from the present inspection of this part of the district, that a very great improvement has been made, which is still increasing; and the causes for it may be assigned, first to the attention paid by the inhabitants to the labours of agriculture, occasioned by the moderate assessment which the landholders pay to Government, and secondly by the increased commercial intercourse now existing betwixt the interior of the country and the banks of the Ganges, as well as with the adjoining province of *Behar*

* See Colonel Browne's account of the *Jungleterry.*

Behar and other parts. Many articles of trade which did not obtain forty years since, are now both imported and exported from hence; and in the article of grain alone, a vast deal of various kinds is exported to the neighbouring districts.

Iron ores are found in the *Chundun* and in the hills, with other articles, the spontaneous productions of the forest, *viz.* the *kath,* an article eaten with *betel; lawk* or *lak;* the *tussur* silkworm, *tikoor,* turmeric, and *abhra* or isinglas, are all of them very profitable to the inhabitants. The difficulty of water carriage (none of the rivers being navigable) formerly complained of, and considered as a drawback to the industry of the inhabitants, has of late years also been much remedied by the improvements of the principal roads of the district, so that abundance of cattle, buffaloes, &c. constantly traverse it in every direction, whilst the general fertility of the soil is such, as to produce every thing in the greatest abundance with very little labour.

(December 9.) Moved at half past seven: the road along the side of a steep hill; the river on our right. Large loose stones and the inequalities of the surface rendered the passage

Plate VII.

passage difficult: the surrounding scenery extremely wild. Descended the hill and entered the river which contains some water: heard the roaring of bears in the opposite jungle. Entered a thick bamboo forest interspersed with various kinds of trees. Proceeded up an ascent: continued jungle. Passed up several ascents, with alternate descents. Crossed the beds of several torrents now dry, which descending from the hills in the rainy season, discharge themselves into the *Chundun* at several points. Road on the skirts of thick jungle, impenetrable every where to any thing but the wild animals, its native inhabitants.

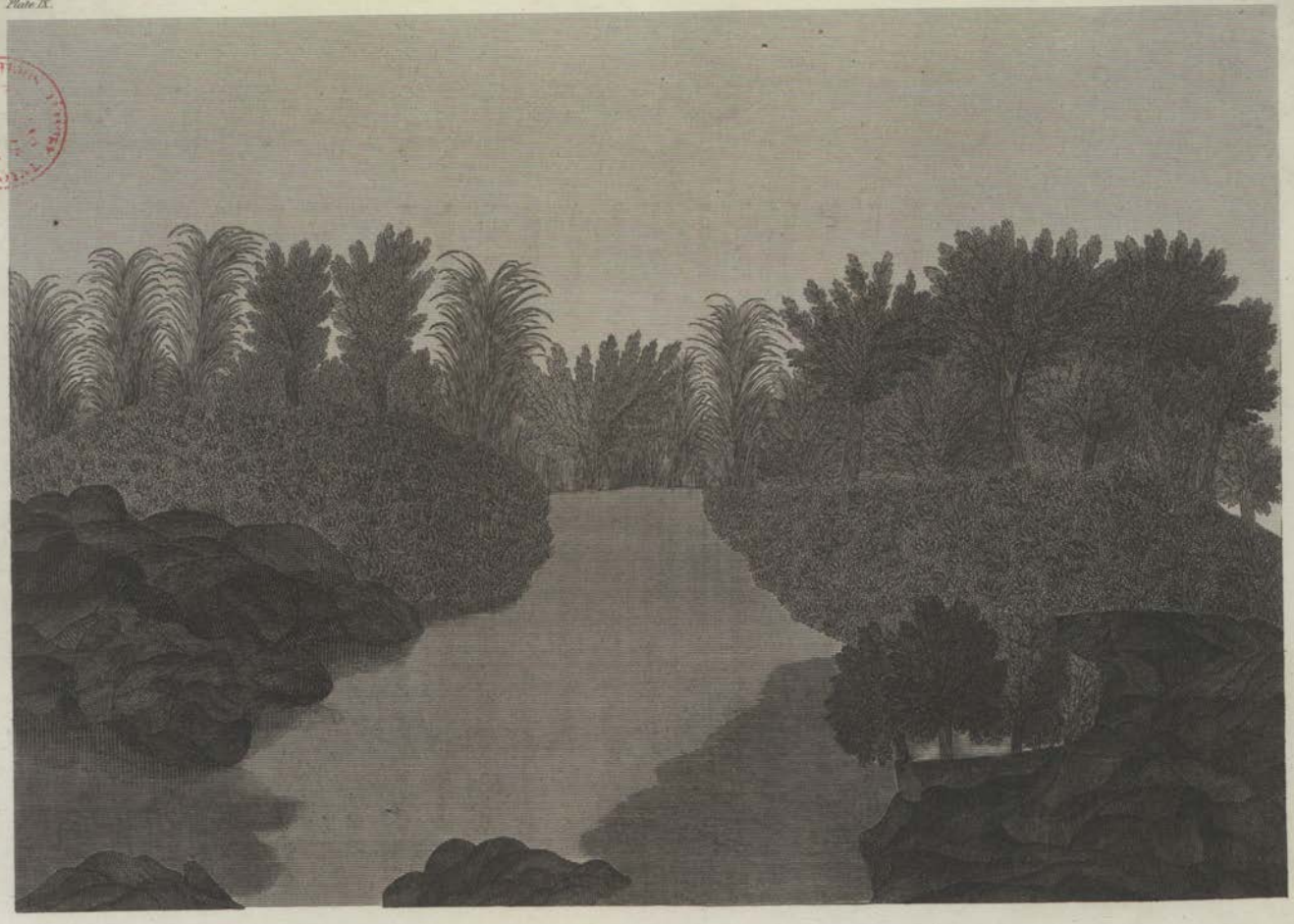
On clearing the forest, a sight truly novel and impressive met our view, the whole of the river being imbedded with huge masses of blue rocks, as far as the eye could reach; the water, though in small streamlets and transparent as diamond, flowing through the interstices. The place is called by the natives *Soor Gouree*,* (or print of the Genii's foot). Course of the river due east, and the whole is surrounded by an amphitheatre of thick over-hanging woods. This was the first

* See Plate 8.

first part of the river where we had met with any considerable assemblage of rocks, from its embouchure into the *Ganges* at *Champanugur* to this place.

At ten A. M. quitted the bed of the *Chundun*, and proceeded along the ridge of a hill. At half past ten came to another assemblage of huge rocks in the centre of the river. The place is called by the natives *Looli Gogur*,* or the broken river, from its being blocked up. The *Chundun* is here joined by the *Punjkutiah Nullah* from the north-east. The water here, as in the former place, flows through the interstices of the rocks in pleasing murmurs, but when filled by the periodical rains, and joined by the waters of the *Punjkutiah Nullah*, running over the bluff and rugged points of the rocks, must become a boisterous and roaring torrent, since the narrowness of its bed, which is not more than one hundred and thirty yards at this place, must thereby increase the violence and velocity of its progress, and give it the appearance of a grand natural cataract, marked in indelible characters as coeval with creation. The surrounding scenery is equally wild

* See Plate 9.



View at Looli Gogar with the Rocks in the Chundun or Erannobous.

Rocks in the Chundun ot Mournah Ghaut.

wild as in the former place. Not a single village or habitation did we perceive during the whole of this day's march.

Quitted the bed of the river, and ascended again the shoulder of a hill, through thick and continued bamboo jungle; the river on our right covered with rocks overspreading its whole breadth. After ascending and descending several times, at half past eleven entered the bed of the *Chundun*, and immediately commenced another ascent. Passed over several ascents and descents, having flat table-land at the intervals.

At twelve A. M. entered the river again at *Mowra Ghaut*,* which here presents a similar appearance of piled up rocks, with the water trickling through the interstices. The view here is truly singular, though difficult to describe. The rocks being disposed in irregular forms, present an incongruous jumble of rude and jagged projections, tumbling in a manner one over the other, which contrasted with the wildness of the surrounding woods have a peculiar effect on the beholder.

* See Plate 10.

At one A. M. re-entered the *Chundun* at its junction with the *Lukwama Nullah,* and presently after ascending the ridge of the hill came again to a table-land about a mile in length, formed by a stratum of rock, asw as evident from the broad surfaces of the stones we saw fixed in the soil; occasional plantations of tall and strait trees. After several times ascending and again descending, at two P. M. reached the village of *Cudar,** situated on the eastern bank of the *Chundun.* Distance by perambulator eleven miles three furlongs.

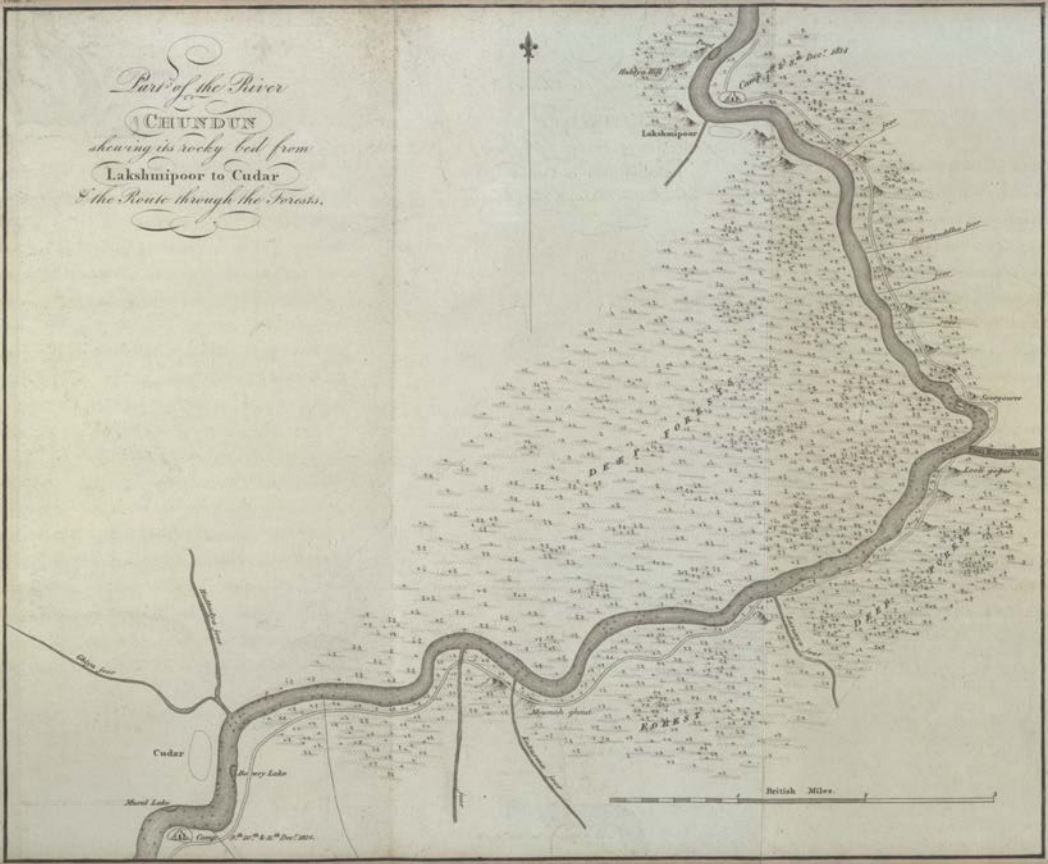
The accompanying sketches, taken on the spot, will convey but a faint idea of the rocks and river at *Soor Gouree* and *Loolee Gogar.* †

At *Cudar* the river is only eighty yards broad; but there is a small lake on the western bank, below the surface of the river. The river appears to have narrowed gradually since we left *Jumdeha,* and the rocks to have increased.

(December 12.) First part of the road through the jungle along the banks of the river. High road to *Jayapoor* south;

* See Map. † See Plates 9 and 11.

Part of the River CHUNDUN shewing its rocky bed from Lakshmipoor to Cudar & the Route through the Forests.



south; the *Joor Nullah* west; river winding; village of *Boornhala*, opposite side, west, some cultivation; *Roony* hill west; *Teeoor* hill south; *Gootgootya* hill west; the rocks in the *Chundun* but scanty. Passed *Mangumreeya Nullah.* Village of *Churna* south; road through an open and well cultivated country; *Mowrya* village west.

Near the village of *Churna* the road turns off to *Jayapoor.* Quitted the *Chundun* and proceeded along the banks of the *Joor Nullah,* which comes from *Teeoor* hill: *Poostwaree* hill east by south. Crossed the *Joor Nullah.* Passed *Tingunya* village east; *Gootgootya* hill west by north; *Roony* west.

At nine A. M. reached *Jayapoor,* on the banks of the *Joor Nullah*: *Musna* hill south, about six hundred yards; *Teeoor* hill south. Distance by perambulator five miles. The situation of *Jayapoor* is peculiarly marked by a large assemblage of rocks in its neighbourhood, as well as in the bed of the *Joor Nullah,* whose course in the rainy season they must contribute to impede, and produce a formidable cataract. The whole of the surrounding soil is of the same aspect, intermixt with a rock, which one would imagine serves as the

basis. The appearance of these rocks is singular, at one time consisting of long flat surfaces, and at another of large projecting points and elevated masses of fantastic shapes, overhung in various directions, with trees and with verdure occasionally growing out of the interstices. They strongly reminded me of the antiquities to be seen at Stone Henge, in Wiltshire.

Jayapoor, one of the principal towns of the *Jungleterry* district, is situated on a rising ground, with the *Joor Nullah* in front, winding through the rocks with which its bed is thickly strewed. It is fifty-five miles south from *Bhagulpoor*, and fourteen north of *Deo Ghur*. The town consists of a number of distinct houses, detached from each other at a small distance, like those in other parts of this district, and is about a mile in circumference. It is populous, and lying on the high southern road to *Deo Ghur*, commands a considerable portion of the trade of the country. There is a general market here every Sunday, when the people assemble from various parts of the interior, and a brisk trade is carried on in the way of barter. *Jayapoor* and its neighbourhood produce

produce abundance of the best kinds of grain of various sorts: a great quantity of iron is also manufactured here, as well as other articles already noticed.

Numbers of the *Jain* sect reside in this place, and a still greater number in the neighbourhood of *Deoghur*: indeed they are to be found throughout the province, and tradition gives them the occupation of this part of India in a remote age. They were once powerful in temporal authority, as well as in the possession of the respect of the natives, on account of their religious pre-eminence. It is well known, that the sect of the *Jain Dhurmiyan*, or worshippers of *Dhurma Nath*, are entirely distinct from the other classes of the Hindoos, and are treated by the modern Brahmans as sectaries. This, however, does not prove the fact, as there are to be found evident traces of their worship obtaining precedence in many parts of the great peninsula of India; and it is probable that, in the time of Alexander's invasion of the western provinces of India, they possessed authority in the eastern parts of this great empire, and more especially in the kingdom of the *Parsii*, or eastern Hindostaun. The account extracted from the Vayu

and

and other Puranas evidently points out the *Jain* worship to have obtained at *Baliaputra*, or *Palibothra*, during the sovereignty of the dynasty of *Bali*; and if the pillars and inscription at the *Paduka* near *Bhagulpoor* be proved to be modern, that circumstance does not, in my opinion, vitiate the antiquity of the *Jain* worship at that place, but rather tends to confirm the fact. It would, however, be superfluous in me, in this place, to enter into a detailed statement of the *Jain* religion, or of its tenets or doctrines. That has already been done by a far abler hand, and the points fully investigated by the ingenious and learned Colonel Colin Mackenzie, of the Madras Engineers, who, it is hoped, will soon favour the public with the result of his laborious and long continued researches, on this and many other interesting topics of Indian history and antiquities.

Jayapoor is under the management of *Nam Narayan Deo*, as is likewise *Teeoor*, though that place is in the *Beerbhoom* district. We found, as usual, in the jurisdiction of this hospitable zemindar, every comfort and accommodation that could possibly be required, and his whole conduct has

has evinced him to be a loyal and devoted servant of the state.

(December 15.) Moved at seven A. M. Road through the jungle; *Musout* hill south; *Poostwaree* hill south-east; *Chulya Bhowna* south-east. The forest has openings in some parts, where the jungle has been cut down, and succeeded by cultivation. Passed the village of *Dhabee.* Crossed the *Joor Nullah,* which flows from *Teeoor* hill, having little water in it.

At nine A. M. encamped at the foot of the *Teeoor* hill, near the village of the same name. A spacious *talow,* or reservoir, has been dug at this place by the late zemindar of *Lukshmipoor*, *Roopnarayan Deo*, father of the present *Nam Narayan Deo.* It is divided in the centre by a *bund,* or embankment, and is a work of great utility, where no other water is to be had. A *pukka ghaut,* or flight of stairs, leads down to the tank, and on the adjoining bank is a small temple dedicated to *Mahadeva,* the work of the before-mentioned zemindar. In the neighbourhood are plantations of *paddy* and *jenara,* and on

on the banks of the tank are a great number of wild monkeys, whom nobody disturbs.

The fort of *Teeoor*, which formerly stood near the village, was destroyed by Major Brooke, after its capture in 1777, during the disturbances in the *Jungleterry*, and its site at present is occupied by the *Kutcherry* (*Kachhari* or court of justice) of a *gomastah* (or agent) employed by *Nam Narayan Deo*. The *talook* (or division) of *Teeoor*, though situated in the *Beerbhoom* district, belongs to the zemindar of *Lukshmipoor*. Distance by perambulator six miles six furlongs.

Teeoor hill is stupendous, and by far the largest in the *Jungleterry*, consisting of many detached parts, and extending upwards of eight miles in circumference: it is two miles and a half in length, and half a mile two furlongs in height. The prominent and characteristic feature of this magnificent hill is an elevated bluff point or cone, rising from the centre, and visible forty miles off. Like the barrow of *Esyetes*, in the plain of *Troy*, this hill has been to us a guide and indelible landmark, in our survey of the river and of the

Jungleterry.

Jungleterry. Though its base and sides are covered with trees and verdure, its different summits are bleak and barren rock, and present a singular appearance, difficult to describe. It bears from the village south-east. The accompanying sketch, drawn on the spot, will perhaps answer better than the foregoing description.

(December 16.) Returned to *Jayapoor*; *Poostwaree*, and *Musout* hills, east and west. Near *Jayapoor* we saw a stratum of chalk, and stone impregnated with iron, which on being handled crumbles to pieces. It appeared to be chalk in some peculiar state, and is speckled with small green spots.

(December 17.) Returned to the *Chundun* and resumed the survey. Near the village of *Churna* the *Chundun* joins the *Joor Nullah*, from whence it runs nearly west. Proceeded along the banks of the river, here about eighty yards broad; jungle on each side: no rocks in the river. Passed *Gidmaroo* hill east, *Gootgootya* hill west. Passed the village of *Cooljoor* east; *Cutarya*, a large and populous village, west. Some water in the river at this place, and in the bed of it a few stones, resembling the stumps of trees. At *Cutarya* the *Ju-*

moonah Nullah joins the *Chundun* from the south. Passed the village of *Bajor* west. Crossed the *Taryarara Nullah*, which joins the *Chundun* near *Cutarya*, a small lake below the surface of the river bounded by rocks. *Kutowrya* village west; *Bijoodee* west; the road, winding with several ascents and descents.

At ten minutes before nine came to an immense assemblage of large rocks, called *Gujhana Gogar*,* or the Elephant destroying river, which completely blocked it up: the direction of the river south-west. In the rainy season the appearance must be tremendous, the rocks being of a much larger size than either those at *Soor Gowree* or *Loli Gogar;* they are of the roughest and most irregular shapes, and their interstices are occupied by trees growing out of them.

In the bed of the river, about six hundred yards further on, you come to another assemblage of rocks occupying its whole bed, but not of so large a size as the preceding ones, the water of which, lucid and crystalline as a diamond, trickles through the interstices of the rocks. The appearance of

* See Plate 12.

Rocks in the Charaibas at Guyana Fegan.

of these is truly singular, and in connection with those observable at *Soor Gowree* and *Looli Gogar* may be compared to the cataracts of the Nile, to which they bear a striking resemblance, as described by Pocock, Norden, and the interesting, intrepid Bruce. In particular, the cataract at *Assouan*, or *Syene*, in Upper Egypt, presents the same characteristic features as those in the *Chundun* above described; and we learn from Norden, that that part of the Nile was emphatically denominated by the Arabs *Silsillut Az-zehub*, or the golden chain.

Passed *Jeetmoola* village west, our track leading over an undulating country, through thick forest, with the river on the right. Crossed the beds of several torrents that flow into the *Chundun*.

At ten A. M. reached the village of *Bhanga*, on the south bank of the *Chundun*, *Gootgootya* hill north, six hundred yards. Distance by perambulator six miles three furlongs.

The kindness and hospitality with which we have been treated is inconceivable; every means have been taken to prevent our wishes. At our first march from *Jayapoor* to *Bhanga*,

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the *Sebarakar* * (or head manager) of this division, exclusive of an ample supply of wood and other articles for ourselves, insisted on entertaining the whole of the party in camp with the requisite refreshments. Such conduct deserves to be recorded; and I trust I shall stand excused by Government for bringing the circumstance into notice, as I conceive it presents a real picture of the attention and attachment of the inhabitants of the *Jungleterry* towards their British rulers.

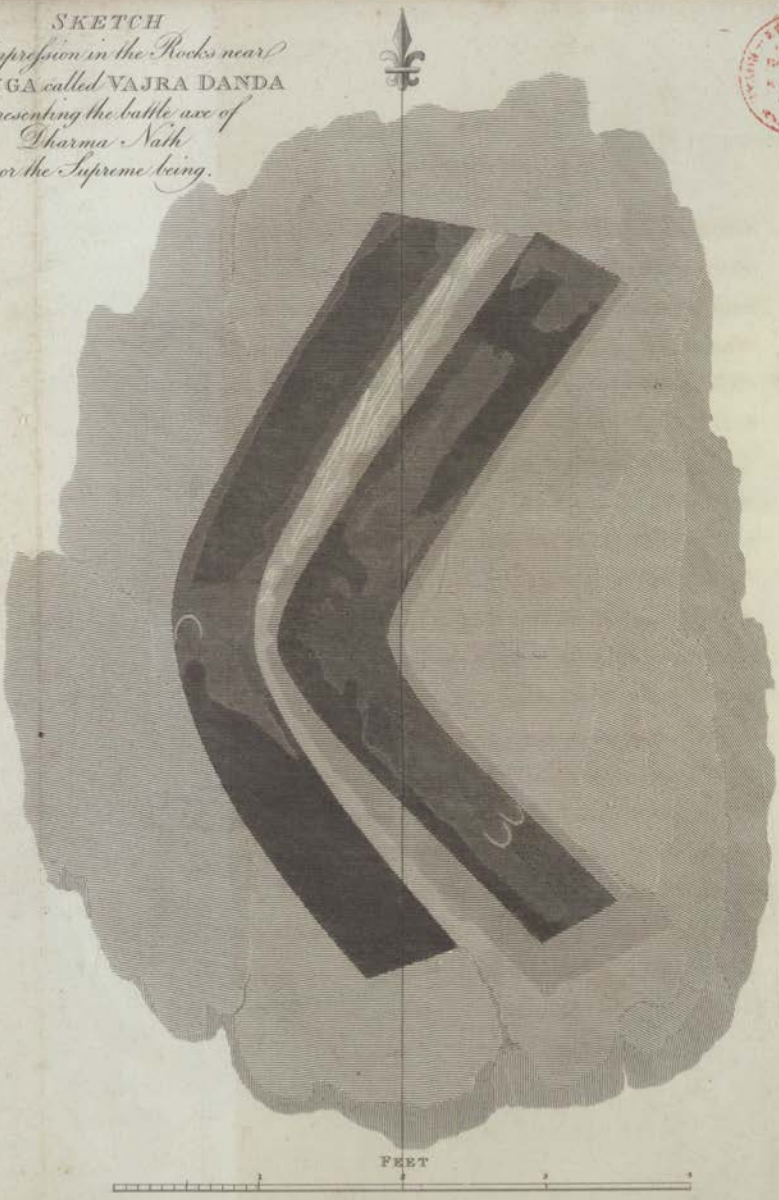
(December 18th.) Halted.

At *Bhanga* is another assemblage of large rocks on the north-western bank of the river: they lie very thick at the bottom of a hill called *Fursee Dumkee*, or the hill of the battle-axe. This is a place of great antiquity, and held by the natives in high veneration, on account of a singular appearance in the rocks, representing the progress of an enormous

* I have since learnt that *Bhanga*, with other villages in the neighbourhood, are lands allotted by the Government for the maintenance of the High Priest of the Temple at *Deo Ghur*, from whose hospitable attention, whilst we remained at that place, we derived similar assistance.

Plate XIII.

SKETCH
of an impression in the Rocks near
BHANGA *called* VAJRA DANDA
representing the battle axe of
Dharma Nath
or the Supreme being.



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enormous serpent sliding down the hill to the water's edge. The impression* is dented on the rock, which is of a dark blue colour approaching to black, and different from the other parts of the rock. The extent of this impression is about thirty yards in length, descending from block to block until it reaches the river. Its breadth varies from three to five fingers, and towards the termination near the river it is nine inches.

Near this is another impression of a singular appearance, representing a *fursa (parasu)* or Indian battle-axe, called *Vajra Dund*,† which according to tradition was the weapon of *Dhurma Nath*, or the Supreme Being, as described in the *Ootur Purana* of the *Jain* sect.

Adjoining to this are to be seen an impression, in the same kind of blue stone, of a *dotee*, or outer garment of the Hindoos, as likewise a towel used in bathing. They appear as if spread out on the surface of the rock. These habiliments are also asserted by tradition to have belonged to *Dhurma Nath*, whilst bathing at this place. The following account of the

* See Plate 13. † See Plate 14.

the circumstance was given to me by a *Pundit*, extracted from the twenty-third section of the *Ootur Purana Jain Sastra*, word for word from the original, which is given in the Appendix. " *Dhurma Nath Maha Prabhoo* then collecting in himself " the strength of twelve thousand elephants, struck the " mountain with his battle-axe, called *Vujra Dund*, and " split it into two parts; he then gave food to the snakes." The fissure in the mountain is evident, and produces the appearance of the snake before described. The tale, however extraordinary, is believed by the *Jain* sect; and though, from the remote situation of the place, and the ascendancy of the modern and prevailing system of the Brahmans, no public worship is here performed, it nevertheless contributes materially to the confirmation of my assumption, that the *Jain* worship formerly prevailed in this part of the country.

The characteristics of this singular river appear to me to bear a very striking resemblance to the *Simois* of Homer, where that river is represented by the immortal bard, and truly so, to be filled in many parts with rocks and stones, but not of those gigantic dimensions which we find in the

Chundun.

Chundun. The torrents that descend from *Mount Ida* in the winter season, are described as flowing with the greatest violence and impetuosity over the rocky bed of the *Simois*, until they are finally discharged into the *Hellespont*, near the ancient Sigæum.

A parallel might here appear justifiable, by referring to the twenty-first Iliad, where Achilles is represented as pursuing the Trojans over the *Scamander*, until that river is overpowered by Vulcan, or the agency of fire, and calling loudly for aid on his brother *Simois*, in the following elegant and impressive translation of our countryman Pope:

" Haste, my brother flood,
" And check this mortal that controuls a God;
" Call then thy *subject streams*, and *bid them roar*,
" From *all* thy fountains swell thy wat'ry store,
" With broken rocks, and with a load of dead,
" Charge the black surge, and pour it on his head!".

Pope's Iliad, Book xxi, line 358.

(December 19.) Moved at half past seven: road along the ridge of a hill through the forest, ascending and descending. Crossed the *Dungree Joor Nullah*, *Fursa Dumkee* hill north-west.

north-west. Passed *Ghunya* hill south-east, *Rairya* hill south-east, *Roony* hill south. Road along the banks of the river, cultivation appearing at intervals. Crossed the *Chalumjoor Nullah*, which comes from the southward, and joins the *Chundun* near the village of *Muraratery* north. The country opens considerably. *Goorya Dabur* village west. *Dewra Joor Nullah* enters the *Chundun* from the south: *Lohari* village west, *Patna* north. Crossed a *Nullah*, name unknown: *Gooryari* village south, *Herma* village north. Crossed the *Kerkuti Joor Nullah*, which joins the *Chundun* from the south. Passed *Doobha* north, *Humrudi* north-west, fields of sugar-cane and paddy (rice in the husk), village of *Pursia* south, *Serudee Door Nullah* and *Onjudi* village south.

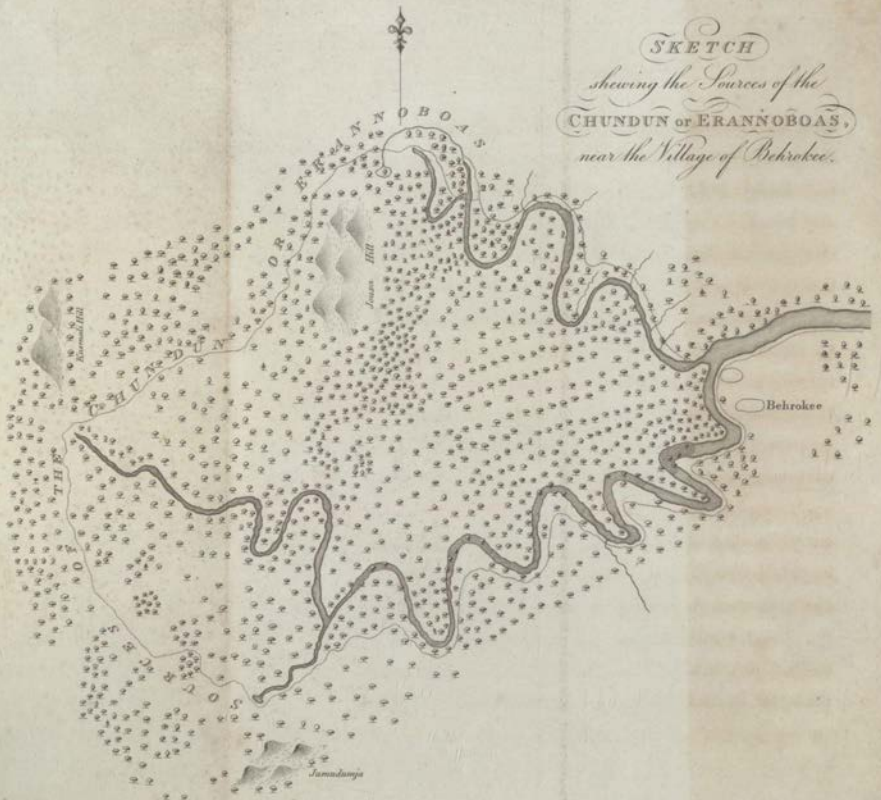
At ten minutes past ten reached the village of *Chundun*, situated on the south bank of the *Chundun* river, the *Bhagwa* or *Chundun* hill bearing north-west one mile. The river here begins to narrow, its course west: some water in the river, and the country around well cultivated. *Teeoor* hill south-east. Distance by perambulator nine miles.

(December

(December 22.) Moved at half past seven; road along the banks of the *Chundun*, which winds to the southward; the river widens a little and has some water in it: *Roony* hill south. Passed the *Pyaphar Nullah*, which comes from the *Culdudya* hill; course north. Passed the villages of *Nowadeh*, *Gopidea*, *Bheeguroo*, and *Pholwary*. Crossed the *Gurharee Nullah*, which joins the *Chundun* near the village of *Patergota*. Crossed the *Coosum Goothe Nullah*: the river here twenty yards broad. Crossed the *Chowri Nehan Nullah* near the village of *Jumnee*. The country becomes more enclosed with thick jungle around; river contracted in its breadth, width not more than twelve yards. Road continues through a thick forest. Ascended and descended several times; river on the right. Ascended the ridge of a small hill and descended immediately. Crossed the *Putwa Koonda Nullah*, the river here six yards broad, continued forest of small trees and the *kuth* tree. *Bussunpoor* village north: some stones in the bed of the river. Ascend and descend alternately, until you reach some table-land about a quarter of a mile in extent, with a wood of small trees. Descended into the valley, and shortly

after commenced another ascent and descent, the river winding and continuing to narrow. The trees in this forest are small and stunted in their growth: in the bed of the river some small rocks. The road continued ascending and descending, and impassable for wheel carriages of any kind: our carts were obliged to go the high road, as they did from *Lukshmipoor* to *Cudar*. In an opening of the forest we saw some cultivation and a few huts. *Bhagwa* hill north, *Jousa* hill south: continued ascent, but of less elevation.

At ten A. M. reached *Behrokee*, situated on the skirts of the forest, on the south bank of the *Chundun*, here about twenty yards broad. Distance by perambulator seven miles. At *Behrokee* the *Chundun* forks off into two divisions, each leading to its respective fountain, which constitute two of the sources of this river: their mouths bear from west to south-west. Breadth of the river at the western mouth twenty-four yards, the southern the same. From the *Chundun*, at this place, we collected some specimens of iron ore mixed with earth, and some small pieces of crystal. Its bed is pebbly, and several curious kinds of stones, quartz, gypsum, and abruk



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abruk (or mica), and small islands with trees, in the bed of the river.

(December 24.) Moved at ten minutes before eight: road through the jungle. Crossed the *Baramasee Nullah:* the river very narrow and over-hung on both sides with woods. Crossed the beds of several torrents: the river five yards broad; thick and continued forest; ascents and descents alternately. Crossed the river *Chundun*, here very narrow, with high and steep banks, unlike any other part of it we have hitherto met with. Rocks in several places lay across the river. Ascended from the river to an elevated table-land of considerable extent, interspersed with small stunted trees.

Proceeded forwards over the table-land; and at nine A.M. reached the first, or south-western source of the river, situated on the table-land before-mentioned. Distance from *Behrokee* by perambulator three miles two furlongs.*

The approach to this source is by a long, deep, and narrow channel, with over-hanging woods, its bed being here only three feet six inches in breadth, with banks from eight to

* See Plate 15.

twelve feet in height. Its bed is thickly strewed with small stones; the sand is of a reddish colour, approaching to golden. At its termination the channel is about one foot and a half in breadth.

In our progress on foot up the channel, though the sandstones exhibited the indelible characteristics of the bed of a river, we could not at this season of the year procure any water, though we dug from a foot and a half to two feet deep. At intervals on each side were water-courses descending from the table-land, which in the rains must accelerate the progress of the river. The channel at its source is filled by the waters descending from the hill *Jumwa Dumkee* (one furlong from the source), and from the water flowing off the table-land. From hence the river proceeding gradually north, is joined by the numerous arms or *Nullahs* so often described, until it reaches its triple *embouchure*, at the *Gogha*, *Champanugur*, and *Munyapoor*, where it is finally lost in the *Ganges*.

Returned to the tents by a circuitous route, over the elevated table-land: thick forest on each side, as far as the eye could reach. Our distance from *Champanugur* to the first

first or south-western source, along the eastern bank of the river, is exactly eighty-six miles: course south-south-west.

(December 25.) Christmas-day. Halted.

(December 26.) Moved at eight A. M. Crossed the *Chundun* and entered the forest, the road ascending and descending alternately. Proceeded along the banks of the river, which winds considerably, with steep and very narrow banks. Ascended an elevated table-land, and at half past nine o'clock reached the second or north-west source of the *Chundun*, situated at the extremity of a long, deep, narrow channel, one furlong distant from the hill *Jounsa*. The bed of this channel is strewed over with stones of a much larger size, and its banks are over-hung with thin forest trees. This source is filled from the hill *Jounsa* in the neighbourhood, and by the flowing of the waters from the elevated table-land, which discharge themselves into the channel at its source, and from thence into the river below. This channel, at the source, is five feet three inches broad. The sand is of the same quality as that of the other source, the bed is at present entirely dry. At intervals are ravines hollowed out in the sides, down which the

the torrents falling in the rainy season accelerate the progress of the waters with amazing violence.

On the ridge of the *Jounsa* hill is a considerable elevation. About a furlong distant from the second source is the head of the *Jounsa Nullah*, descending from the hill of the same name. This head, or chasm, is twelve feet in breadth and four feet ten inches in depth, and contributes to the accumulation of the waters of the *Chundun* in the channel below. Distant by perambulator from *Behrokee* two miles.

After viewing the second source, we proceeded on to the third, or western source, the road winding along the ridge of the *Jounsa* hill at a very high elevation. Passed a small plantation of the *koosoom* tree, a species of sycamore, resembling those which I have seen in the mountains of Persia: it is at this season of the year entirely leafless. Crossed the bed of a torrent, called *Perhavpoor Nullah*, which joins the *Chundun*. Crossed the *Kusma Dumkee Nullah*. Descended from the hill *Jounsa*, and fell in with the *Chundun* near its source at *Kusma Dumkee* hill. Commenced by a gentle ascent the *Kusma Dumkee* hill, and at eleven A. M. reached the third

third or western source of the *Chundun*, near the village of *Kusma*. Distance by perambulator from the second source two miles.

The characteristics of this source correspond with the other two, *viz.* a long hollow channel, having its banks on both sides overspread with thin forest trees, and its bed like the others strewed with stones and sand, which are also of the same colour. At this source its bed is four feet broad and two feet deep. To this source, as to the others, the water in the rainy season is conveyed from the *Kusma Dumkee* hill, and proceeds in like manner to the *Chundun* in its course to the *Ganges*. The features of this singular river are so remarkable, and present such a striking similarity, as to render the investigation peculiarly interesting.

The three distinct channels forming its source,* with each its appropriate hill; the elevated table-land, about eight miles in

* The bearing and distance of the respective sources from the village of *Behrokee* are as follow:—

First source south-west, three miles two furlongs.

Second source north-west, two miles three furlongs.

Third source west, two miles two furlongs.

in circumference, from whence the whole emanate; the rude and wild scenery of its forests, and the prospect of the surrounding hills, appearing as if below us, altogether present a picture, as gratifying to the recollection as it was delightful when it met the eye in reality, and forming a scene that can seldom be equalled, and never surpassed in any other part of the world. Well therefore may we be excused, on this occasion, for uniting in admiration and gratitude towards the Supreme Director of the Universe, and in exclaiming in the words of the Prophet, " The hand of the Lord hath done " this; the Holy one of *Israel* hath created it."*

This famous river has three sources, it has also a corresponding number of mouths. Two of them, *viz.* the *Goga* and *Champanugur* branches, have already been described; the third we visited on our return to *Bhagulpoor.*

The third mouth of the *Chundun* is composed of two branches, one of which is situated about a mile to the south-east of the village of *Munyapoor*: it is here called the *Andra Nullah,* whose junction with the *Chundun,* near *Roopsa,* has already

* Isaiah, Chap. xli, verse 20.

already been noticed. The *Andra* is joined to the *Ganges* at *Champanugur*, about three miles from hence. The river, at this place, though narrow is very deep, with high steep banks and a perennial stream: the surrounding country is a flat level, in the highest possible state of cultivation. The second branch of the *Andra* is near the village of *Futtypoor*, about a mile south-east by south from *Munyapoor:* it is here called *Boorya Nullah*, and extends in a direction south-west to *Tarapoor* in the *Curukpoor* district, north-east by north. It joins the *Ganges* at *Champanugur* near *Dhurum Gunge.* Towards its mouth the banks are high and steep, and the earth of a deep red colour: it is navigable in the rainy season. It may easily be imagined, what an accumulation of waters these different branches of the *Chundun* must produce at the period of the solstitial floods, which descending into the *Chundun* near its sources in the hills, and continually increased by the additional torrents of numerous *nullahs* from all sides, must at that season of the year precipitate an immense mass of water into the *Ganges*, at its triple debouchure at the *Gogha, Champanugur*, and *Munyapoor*. Finally, in taking an everlasting

leave of a subject, which has interested and delighted me for a period of four successive years, I may, I trust, be excused in maintaining the following conclusion, *viz.* That the modern *Chundun* is the *Erannaboas* of the Greeks, and that *that* river, according to the words of Arrian, is "*a river of the third magnitude amongst the rivers of India.*"

Bhagulpoor,
12*th of March,* 1815.

APPENDIX A.

ON THE SOVEREIGNS OF BALIAPUTRA.

Extracted from "Wilford's Chronology of the Hindus." Asiatic Researches, vol. v.

When *Nanda* recovered from his illness he became a tyrant; or rather, having entrusted *Sacatara*, his prime minister, with the reins of government, the latter ruled with absolute sway. As the old king was one day hunting with his minister, towards the hills to the south of the town, he complained of his being thirsty, and quitting his attendants repaired with his secretary to a beautiful reservoir, under a large spreading tree, near a cave, in the hills called *Patalcandara*, or the passage leading to the infernal regions: there *Sacatara* flung the old man into the reservoir, and threw a large stone upon him. In the evening he returned to the imperial city, bringing back the king's horse, and reported that his master had quitted his attendants, and rode into the forest: what was become of him he knew not, but he had found his horse grazing under a tree. Some days after, *Sacatara* with *Vacranasa*, one of the secre-

taries of state, placed *Ugradhanwa*, one of the youngest sons of *Nanda*, on the throne.

The young king being dissatisfied with *Sacatara's* account of his father's disappearance, set about further inquiries from the ministers; but these proving as little satisfactory, he assembled the principal persons of his court and threatened them all with death, if in three days they failed to bring him certain intelligence what was become of his father. This menace succeeded. On the fourth day they reported that *Sacatara* had murdered the old king, and that his remains were concealed under a stone in the reservoir near *Patalcandara*. *Ugradhanwa* immediately sent people with camels, who returned in the evening with the body and the stone that had covered it.* *Sacatara* confessed the murder, and was thereupon condemned to be shut up with his family in a narrow room, the door of which was walled up, and a small opening only left for the conveyance of their scanty allowance. They all died in a short time, except the youngest son, *Vicatara*, whom the young king ordered to be released and took into his service.

But *Vicatara* meditated revenge, and the king having directed him to call some Brahman to assist at the *Sraddha* he was going to perform

* *Mandara* hill is twenty miles eastward of south from *Bhagulpoor*.

perform in honour of his ancestors, *Vicatara* brought an ill-natured priest of a most savage appearance, in the expectation that the king might be tempted, from disgust at so offensive an object, to offer some affront to the Bráhman, who in revenge would denounce a curse against him. The plan succeeded to his wish: the king ordered the priest to be turned out, and the latter laid a dreadful imprecation upon him, swearing, at the time, that he would never tie up his *shicá*, or lock of hair, until he had effected his ruin. The enraged priest then ran out of the place, exclaiming, "whoever wishes to be king, let him follow me!" *Chandra Guptu* immediately arose with eight of his friends and went after him. They crossed the *Ganges* with all possible dispatch, and visited the king of *Nepal*, called *Parvateswara*, or the lord of the mountains, who received them kindly. They intreated him to assist them with troops and money; *Chundra Gupta* promising, at the same time, to give him the half of the empire of *Prách*i, in case they should be successful. *Parvateswara* answered, that he could not bring into the field sufficient force to effect the conquest of so powerful an empire; but as he was on good terms with the *Yavans* or Greeks, the *Sacas* or Indo-Scythians, the people of *Camboja* or *Gazni*, the *Cirátas* or inhabitants of the mountains to the eastward of *Nepal*, he could depend on their assistance.

Ugradhanwa,

Ugradhanwa, enraged at the behaviour of *Chundra Gupta*, ordered all his brothers to be put to death. *Parvateswara* took the field with a formidable army, accompanied by his brother, *Virochana*, and his own son *Malaya Cetu*. The confederates soon came in sight of the capital of the king of *Práchi*, who put himself at the head of his forces, and went out to meet them. A battle was fought, wherein *Ugradhanwa* was defeated, after a dreadful carnage, in which he himself lost his life. The city was immediately surrounded, and *Sarvartha-siddhi*, the governor, seeing it impossible to hold out against so powerful an enemy, fled to the *Vindhyan* mountains, and became an anchoret. *Racshasa* went over to *Parvateswara*.

Chandra Gupta being firmly established on the throne, destroyed the *Sumalyádicas*, and dismissed the allies, after having liberally rewarded them for their assistance: but he kept the *Yavans* or Greeks, and refused to give the half of the kingdom of *Prachi* to *Parvateswara*, who being unable to enforce his claim, returned to his own country, meditating vengeance. By the advice of *Racshasa* he sent a person to destroy *Chandra Gupta*; but *Vishnu Gupta* suspecting the design, not only rendered it abortive, but turned it back upon the author, by gaining over the assassin to his interest, whom he engaged to murder *Parvateswara*, which the villain accordingly effected. *Racshasa*

shasa urged *Malaya Cetu* to revenge his father's death; but though pleased with the suggestion, he declined the enterprize, representing to his counsellor, that *Chandra Gupta* had a large body of *Yavans*, or Greeks, in his pay, had fortified his capital, and placed a numerous garrison in it, with guards of elephants at all the gates; and finally, by the defection of their allies, who were either overawed by his power or conciliated by his favour, had so firmly established his authority, that no attempt could be made against him with any prospect of success.

APPENDIX B.

INTRODUCTORY CHAPTER.

Account of the Mountain of Mandara, Twenty Miles South of BHAGULPOOR: *extracted from the "Mandara Mahatta," or Excellencies of Mandara, from the "Varaha Purana," or Legend of the Fourth Incarnation of Vishnu.*

AFTER salutation and obeisance to Krishna! it is asked by *Askund*, son of Mahadeva, "O Bhagawan, thou hast spoken already "of all things, of *Teertha* (place of pilgrimage) and *Huri Teertha*, "*Banarasya Teertha (Casi)* of *Jugunnath*, of *Prayaga (Allahbad)* "and of *Chakra Teertha*. I am now desirous to learn from thee the "nature and situation of *Mandara*: relate this at full length, O chief "of the *Devatas* (gods), for thou art worthy to relate it!"

Sree Maheswara, the divinity, replied, "O son, who art accept- "able, by this enquiry thou will gratify thy heart. Know then, that "amongst the places of worship, *Mandara* is the greatest in the "world. It is the place of residence of (various) holy persons, of "pure dispositions; of *Lukshmi* (wife of Vishnu), with eyes like "the lotos, and heart attracting. This place is the end or destruc- "tion of the malignant demon, *Mudhoo*, whose fall was celebrated

"with

" with songs of joy from the holy *Vedas* by all the *Devatahs*, there-
" fore no place of worship is superior in sanctity to *Mandara*:
" *Mandara* covered with beautiful flowers,* the place where the
" *Devatas* reverence the footstep of thee, O *Vishnu!* where *Brahma*
" himself was produced from the lotos, and where he paid worship
" and adoration at the feet of *Mahadeva* and *Vishnu*. There also
" dwells the goddess *Devi*, beautiful as the flower of the lotos, and
" delicate as the plant thereof. *Kapila Moonee*, after reciting the
" praises of the mountain has here taken up his abode. Freely
" inquire thou of every thing, O my son, and ask thy desire. The
" praises of *Vishnu* are a thousand-fold." *Kapila Moonee*, sitting in the esteemed place, performing his reverence to the Asylum of the World *(Vishnu)*, the prince, then says, " O *Bhagavan* (*Mahadeva*),
" by strenuous exertions, aided by those of my own family, I have
" subdued the whole world and brought its seven *divisions* under
" obedience. The works which I have performed would be difficult
" to detail. Those deeds which I have made manifest are inscribed
" at the palace gate. Often have the princes of my family, clad in

 " bright

* It is remarkable, that in the spring and summer seasons this mountain is covered with flowers of the most beautiful and varied hues; amongst others, the delicate petals of the blue and the red lotos are conspicuous.

"bright armour, destroyed their enemies; they have punished the "presumption of the princes of the earth. Now I am growing old "and infirm, and am therefore desirous of worshipping thy footsteps, "O *Vishnu!* From decay of my strength I have lost that activity "which I was wont to possess: my accustomed sense of hearing, as "likewise my eye-sight, have failed me, and neither wisdom or "understanding remain; my body is wasted and my flesh and blood "decay! * Acquaint me, therefore, O *Brahman*, in what manner I "shall obtain relief from these infirmities."

Bhagavan replied, "Know, O Raja, that there is a heart-attract-"ing place of worship, where the wind blows with violence on all "sides; a temple as yet hidden from the view of mankind. It is "*Mandara*, the greatest in the world; there *Vishnu* resides forever: "he who destroyed the well-known malignant demon, *Mudhoo*. It "was *Bhagavan* (the supreme being) who cast him under ground, "and without difficulty placed the mountain *Mandara* on his head, "an everlasting burden! † Therefore, O Rajah, is *Vishnu* the sove-

"reign

* This passage would seem to approach almost to the sublimity of the book of Job in the Holy Scriptures.

† Does not this passage bear a striking analogy to the circumstance of the punishment

" reign of all the *Devatas*. *Mussoodun Mutt* is also well known; it is " permanent on its own mountain of *Mandara*: the sinner and the " sin shall find equal absolution at *Mandara*.

" Whoever, O Raja, shall in future visit *Mandara* with reverence " that person shall be acceptable to God, and be absolved from his " sins by the grace of *Vishnu*. In *Jamboo Dweep* (i. e. the world) " there are many places of worship. *Bhagavan* penetrates every " where: he resides in no one particular place; neither here in " *Mandara* nor in *Koeel*, nor *Perbhas*, nor *Gomutty*, nor *Dwaraka*,* " nor in *Prayag*, but every where.† At this place the spirit of

 " *Bhagavan*

punishment of Satan and his angels, as described in the words of our immortal Milton, for which I beg leave to refer to the passage I have already cited?

See the beautiful Hymn to *Narayana* or the spirit of God moving on the water, in the words of our departed JONES.

" Great *Pedmanabha* o'er thy cherished world,
" The pointed *Checrah* by thy fingers whirl'd.
" Fierce *Kytabh* shall destroy and *Medhu grim*
" To black despair and deep destructon hurl'd."

Sir William Jones's Hymn to Narayana.

* At *Manar*, near the island of *Ceylon*, where a temple still exists dedicated to *Ram Iswara*. It is near the great pearl fishery.

† These are the most celebrated places of worship in Hindoostan.

" *Bhagavan* was produced, where he assumed the form of *Rama*, the " omnipotent, in the house of *Dusuruthu*; here he released im- " prisoned souls from their sins and slew the demons. Repair thither, " O Raja, for thine own benefit."

The Raja answered, " O *Bhagavan*, in what manner shall I " reside there? Relate this to me at length, thou who art the pro- " tector of those who reverence thee."

Bhagavan replied, " *Mandara* is conspicuous for a spacious " reservoir, situated at the foot of the mountain, wherein those who " bathe shall become united to *Vishnu*. The water flows from the " rock * of holy quality, glittering like light derived from one " source. O Raja, that reservoir is *Munohur* (heart attracting). " At that place, sinners who bathe therein, shall, with their relatives " and descendants, be absolved from sin and sickness; fast therefore, " O Raja, for one day, and then bathe, and be united to *Vishnu*. " The act of ablution at this place is equivalent to the sacrifice of an " *Aswamedha yug* (i. e. by the sacrifice of an hundred horses, the " person who completes it ascends to Heaven) at the place where

" *Rama*

* The water in the rainy season rushing down the *Putul Candara*, as before-mentioned, is discharged from thence into the *Pouphur* (the name of the reservoir in the plain below.

" *Rama* mourned his deceased father. Here is half way up the " mountain another reservoir, whose waters glitter like gold; at " sight of that water grief is dispelled from the heart. It flows from " the mountain. Whenever thou visitest this mountain, be thou " abstemious in thy soul, O Raja, and bathe therein, before the " great guardian of mankind (*Jugut Gooroo*), whose residence is on " the summit on the south side of the mountain. He who shall " yield up his soul at this place shall be absolved from his sins; and " he who shall voluntarily relinquish the pleasures of this world, " shall acquire a true knowledge of the divine being. The *Gandhar-* " *vas*, or heavenly choristers, then approaching, bathed therein, " near its seven fountains, an act superior to the triple excellence " *jutra bhin goonanuta.** At this place, turning your face to the " eastward, bathe and worship *Vishnu*; at which act the three worlds " (*tri loka*, i. e. heaven, earth, and the realms below) will rejoice, " and every desire will be fulfilled. He who shall worship in this " manner shall not return to earth again.† So commanded *Vishnu*. " The *Gandharvas* then commenced a melodious concert, singing " and

* *Satagoon, Tamagoon, Rajagoon.*

† See the doctrine of the metemsychosis, ably described and fully explained by the learned Maurice in his Indian Antiquities. *Octavo Edit. London.*

"and praising the deity. Then go, O Raja, and casting away all "cares and passions, repair to the quadrangular reservoir,* beautiful "as *Lukshmi* of divine form: there fast thou for five days; since "whoever bathes therein, after bathing shall become courageous, "and worthy to assume sovereign authority. Whilst traversing the "sides of this reservoir, should he (the penitent) perceive *Vishnu* "sitting on his throne, grief shall then be dispelled from his heart.† "Finally, O Raja, whoever shall perform the funeral ‡ rites of his "deceased ancestors or relatives at this place, their souls shall thereby "be gratified for an hundred years."

* *Lukshmun Koond.*

† The *Mussoodun Mut* at the summit of *Mandara*, where the deity is supposed to reside, is visible from the reservoir called *Lukshmun Koond.*

‡ By offering fruits, flowers, and other things at the tomb of the deceased; a custom which has been observed in all countries and all ages from the remotest antiquity. It is equally observable in the Holy Scriptures as in all the wild systems of Greek, Roman and Hindoo mythology, or Muhammadan superstition.

"Manibus date lilia plenis:
"Purpureos spargam flores, animamque nepotis
"His saltem accumulem donis, et fungar inani
"Munere."

Virgi Æneid. Lib. vi, 883.

APPENDIX C.

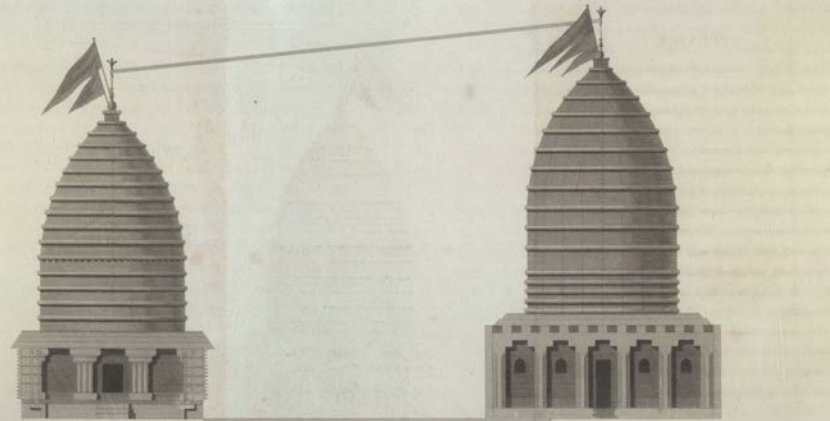
At the rock called *Jangira*,* near the town of *Sultangunje*, are to be seen several sculptures in the rock of various Hindoo Devatas. Amongst others, on the western face, is a recumbent figure in alto relievo of *Huri* or *Vishnu*, the preserving power: he is sleeping on an immense serpent, the heads of which, seven in number, form a canopy over him, as if to guard the sleeping deity from all intrusion. *Brahma*, or the creating power, is represented proceeding from the navel of *Vishnu*, as if just come forth from the *lotos*, on which he is seated cross-legged: he has four faces, indicative, I presume, of the four *vedas* or Hindoo scriptures, which emanated from him at the creation of the world. Near the figure of *Brahma* is the conch, or many wreathed shell, which at the performance of the *pooja*, or worship, is sounded in praise of the divinity. Near to it are two guardian spirits, called *Jaya*, and *Vijaya*, armed with maces, who are watching over the sleeping god. At his feet is sitting a figure of *Lukshmi*, his wife, the goddess of abundance, who is splendidly attired with ear-rings, necklace, and bracelets, composed of pearls and

* Fourteen miles west of *Bhaugulpoor*.

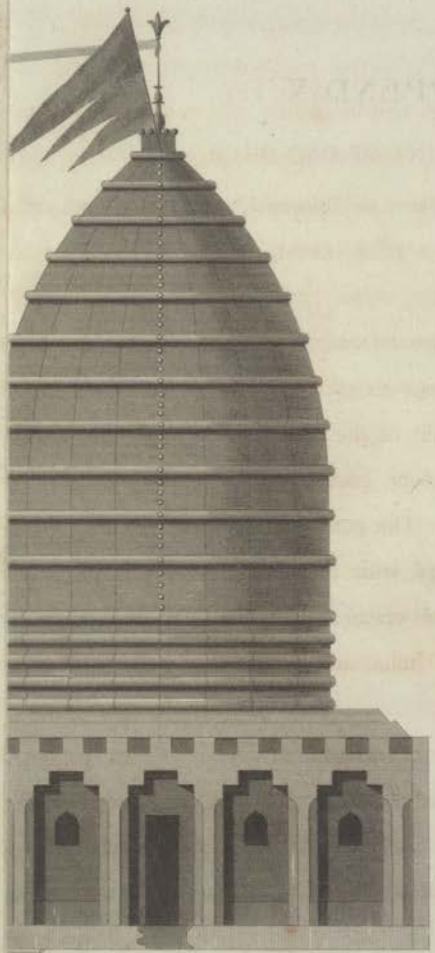
and gold: she is in the act of pressing the feet of *Vishnu*, as if thereby to indicate her desire of prolonging his repose. On the serpent's tail, which completes the figure, is the bird called *Garuda*, a sort of eagle, on which the god is accustomed to ride. A print of this bird appears in the volumes of the Asiatic Society, as given by the learned and ever to be lamented Sir William Jones.

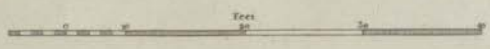
The face of the *Vishnu* has been mutilated by some mistaken bigot; the other parts are very well preserved. The rock on which it is sculptured is a granite, and is connected with other rocks of a very large size.

Exclusive of this assemblage of figures above-mentioned, are a variety of other figures in different parts of the rocks, allusive to different epochs of the Hindoo religion, its rites and ceremonies. They relate to the multifarious system of male and female deities, the whole forming what may be not inaptly termed a pantheon, or general assembly of the gods of the Hindoos.



Temples of MAHADEVA *or* BYJOONATH *& his Wife* PARVATI *at* Dee-Ghur.





ATI at Deo_Ghur.

APPENDIX D.

ACCOUNT OF DEO GHUR.

THE temple of *Deo Ghur*, or *Bijoonath*,* is situated on a rising ground in the midst of a thick forest, and is attached to the *Beerbhoom* district.

It is about a mile in circumference. In the neighbourhood are three spacious *talows*, or reservoir of water, dug by various rich and pious Hindoos for the benefit of the pilgrims who visit the temple. Two of the three have stone *ghauts*, or steps, leading down to them; the third is plain. The surfaces of a considerable part of these reservoirs are covered with the *lotos* flower, a plant called *nilofur* in Persia, and *nilumbo* erroneously by the botanists of Europe: it abounds in most parts of India, and is regarded by the Hindoos as of sacred origin.

The temple consists of sixteen distinct *muts*, or pagodas, resembling in shape and fashion those at *Gayah* in *Behar*, and the monument of the late Mr. Cleveland at *Bhagulpoor*, erected to the memory of that gentleman by the civil officers of the court at

* See Plate 16.

Bhagulpoor and by the principal zemindars of the district. The height of those pagodas is about seventy-seven feet, and the breadth forty feet. The upper parts are cut in the form of steps of a ladder, and an iron chain is suspended to each, for the purpose of aiding the ascent to the summit, which is terminated by the *trisool* or trident, one of the emblems of *Mahadeva*.

Two of the pagodas are particularly distinguished as belonging to *Mahadeva*, or *Bijoonath*, and his consort *Parvati*, the daughter of *Himalaya* and *Mena*, an account of whose nuptials is to be seen in the *Siva Puranu*.

In honor of this alliance and in memory of the transaction, the followers of *Siva*, have connected the two temples with each other, by stretching two turbans of yellow cloth from one to the other, which are annually renewed, and the summit of the temple is adorned with five red flags, emblematical of the union by marriage of these two deities. The anniversary is held as a high solemnity among the Hindoos, on the fourth of the month of *Phalgun* (or March). It is termed *Siva Chatoor Dusee*, or the fourteen days of *Siva*, one of whose epithets is *Mahadeva*, and is celebrated in high splendor by the votaries of the god, who assemble in immense multitudes from all parts of India. It is also

also termed *Swaratri*, or the night of *Siva*, (of his marriage with *Parvati*).

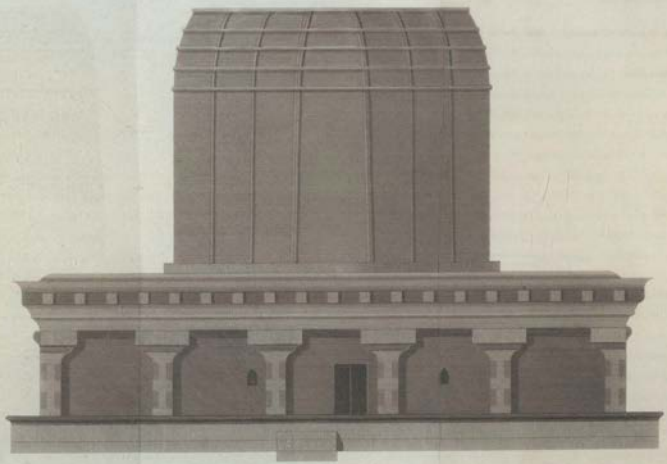
The pavement of the area of this temple is entirely of stone, surrounded by a brick wall. The approach is by a narrow *delaun* or entrance, and the vestibules leading to the interior of the respective pagodas are long narrow passages lined with stone. The doors are exceedingly low, and the principal altar, consisting of the emblem of *Mahadeva*, is seen from a distance lighted by a lamp, and the sides and floor of the chamber blackened by smoke and besmeared with oil. On the *lingam* are offered fruits, flowers, *ghee* or clarified butter, ice, and other articles, whilst every part of the chamber and adjoining passages is drenched with *Ganges* water from *Hurdwar* and other sacred places. The glowing flame from the lamp, the splashing of the water, and the loud recitations of the priests who were officiating in the temple, altogether presented an imposing spectacle, and strongly reminded me of the descriptions of the learned Maurice, in his accounts of the solar and fire-worship of the different nations of Asia.

The celebrity of the fair at *Deo Ghur* yields to that of none in India, and bears equal credit, in point of sanctity, with those of *Kasi* (*Benares*), *Prayag* (*Allahbad*), or *Chilumbarum* and *Trinomaly*

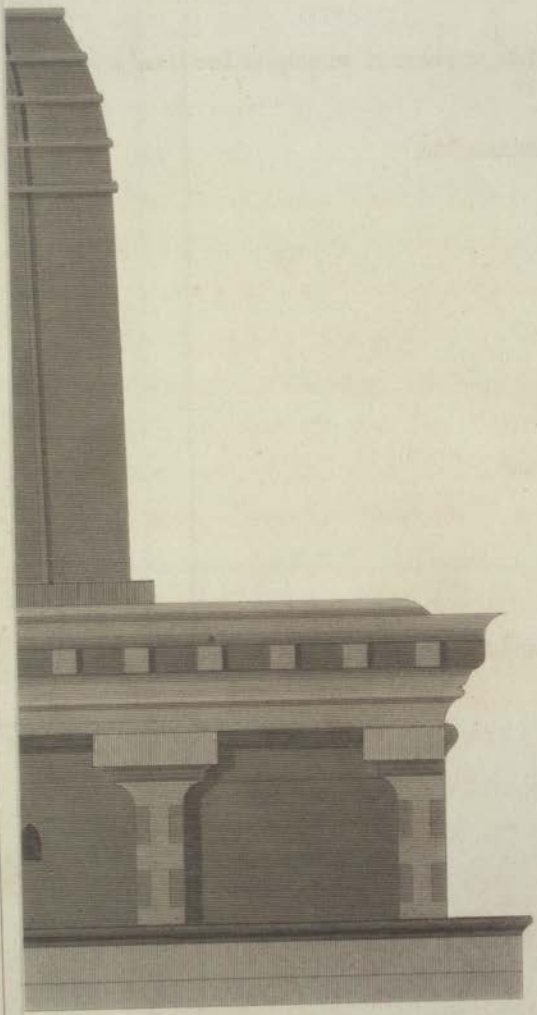
in the *Carnatic*. *Jugunnath*, in *Orissa*, is perhaps its only superior; but at *Deo Ghur* you are not presented with the nauseous and disgusting spectacles which are exhibited at *Jugunnath* and many other places in India. We could not perceive any traces of human bones whitening the surface of the earth to a considerable distance round the temple, nor did we learn that this had ever been the case, nor did the worship or emblems seen in the temple present the least indecency in their appearance.

The combinations, so contrary to nature and disgusting to the sight, which are represented to exist in the temples of *Malabar*, *Coromandel*, and many other parts of the peninsula of Hindostan, certainly are not exhibited at *Deo Ghur*, and it would seem that the worship at this place is of a purer and more primitive nature. Though the worship of *Mahadeva* or *Bijoo Nath* has long been practised in this province, the temples are not of very ancient date. By an inscription over the outer gateway of the *Mut* called *Mahadeva Mundala*, it appears that the building was erected in the year 1517 *Salivahana*, which compared with the present Bengal *Fusily* year, makes it two hundred and fifty-four years old. In the inner vestibule of the same pagoda is another inscription, in the *Nagri* character.

The



E. S. N. View of LUKSHMINARAYUN PAGODA at Deo Ghur.



GODA at Deo_Ghur.

The names of the *Muts*, or places of worship, at *Deo Ghur*, are given in the following list.

1. *Bijoonath* or *Mahadeva Mut.*
2. *Biroo Nath.*
3. *Sunja.*
4. *Ganesa.*
5. *Sheim Kartikeya.*
6. *Parvati.*
7. *Neel Kantha.*
8. *Lakshmi Narayana.**
9. *Ana Poorana.*
10. *Maha Kali.*
11. *Gunga.*
12. *Rama Lakshman* and *Seeta.*
13. *Bugla Mookhee.*
14. *Sooruj* (the Sun).
15. *Saraswati.*
16. *Hunooman.*
17. *Kuvera.*
18. *Brahma* (*Istaput*).

19. *Neel*

* See Plate 17.

19. *Neel Chuckra.*

20. *Nundee.*

21. *Brindaradevi*

22. *Sona Baila,* or golden tree.

Of these twenty-two places of worship, sixteen only are temples, down to that marked *Hunooman*: the other six are *Istaput,* or engraved records on the stones withinside of the inclosure, where worship is performed in a similar manner to that of the other temples.

In the neighbourhood of *Deo Ghur,* within the extent of about eight miles around, are to be found the following temples, which are dependant and connected with the general worship at *Deo Ghur.* The names of these places are as follow:

1. *Herlijooree,* north two miles.

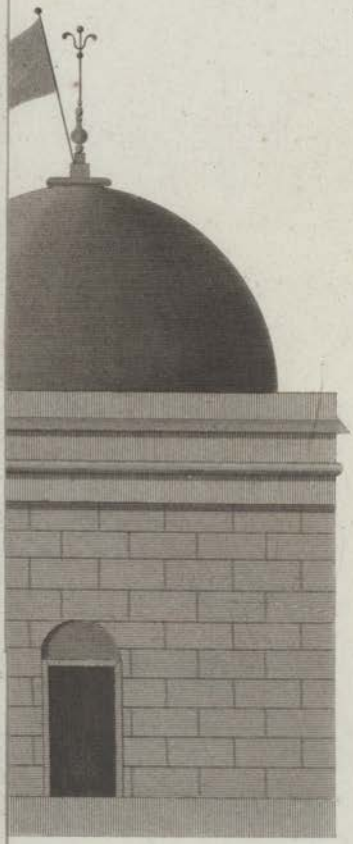
2. *Tupusyubunu,* or forest of devotion, east by north.

3. *Choul* hill, south-west three miles.

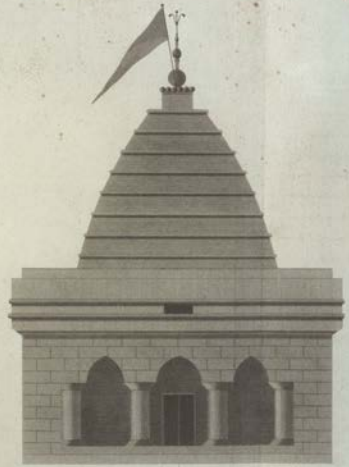
4. *Nundunu Bun,* west two miles

Outside of the temple, and near our tents, are two temples, *viz. Kodayah Nath,* or the infant *Mahadeva,* like the infant Hercules of Grecian mythology, and the other *Bijoo Bheel.*

(January 3.) Moved at half past seven o'clock, road along the skirts of the forest. Passed the village of *Burhabur* and *Teeoor* hill east.



S. View of
KUNTHU PAGODA
he same place.

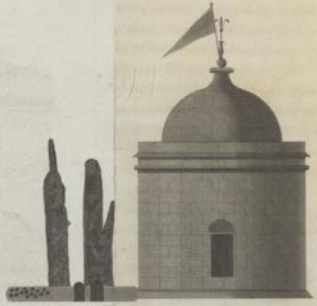


N. View of
RAMCHANDRA PAGODA.
at HURLA-JOORY near
DEO-GHUR.

S. View of
NEEL KUNTHU PAGODA
at the same place.

London Published by Black, Parbury, & Allen, Feb.ry 1815.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

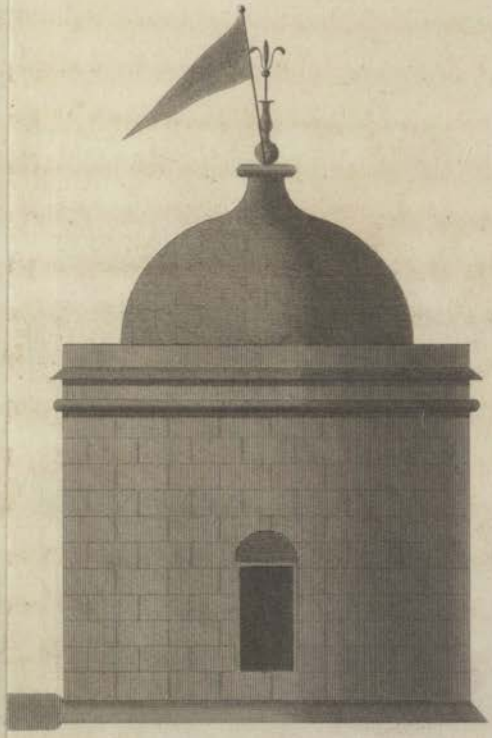


Consecrated Trees

Temple of
MAHADEVA
at Hurla Jeenie?

Temple of
PARVATI or DOORGA.

London Published by Black, Parbury, & Allen, Feb.1.1821.



Temple of

PARVATI or DOORGA.

east. At twenty minutes past eight reached the village of *Herlejooree*, near which stands the temple* of the same name. It is a pretty spacious inclosure, and contains the five following temples: 1, *Ramchundra;* 2, *Hunooman;* 3, *Mikhmundunee* or *Doorga*, which is another name for *Parvati;* 4, *Herlejoor of Mahadeva;* 5, *Vishnu Padooka*, or the feet of *Vishnu*: near the latter is a deep *puka*, well. This place is memorable amongst the followers of *Siva* for having been a place of meeting betwixt *Vishnu* and him, when the latter deity was brought from *Lunka*, or *Ceylon*, in order to be *istaput*, or permanent, at *Deo Ghur*: it is called *Asthan*, or place of abode, and is always understood to be a place that has been visited by the deity in person. These *Asthans* are to be met with in various parts of India: this *Asthan* is termed *Herlejooree*, or the junction of the two trees, being the place of conference between the deities before-mentioned. The stumps of two very aged trees are to be seen, surrounded with a small platform, and the flag of *Mahadeva* fixed on the top; underneath is a stone figure of *Neel Kantha*, or *Mahadeva*: as he is described in the churning of the ocean, when he saved the world from destruction by swallowing the poisonous matter

* See Plates 18 and 19.

matter produced on that occasion, by the operation of which the colour of his throat changed from white to blue.*

Great antiquity is attached to these trees, but I do not conceive they can have seen an hundred years. They are most probably occasionally replaced by others, as circumstances require or superstition directs.

Near the village of *Herlejooree* is a remarkable well or reservoir, called *Trisool Koondu* (or the well of the trident): it is eighty yards in circumference, lined with stone, and the spring is said to be perennial. Tradition records, that *Mahadeva* arriving at this place of worship, struck the ground with his trident and the well was produced.

It is esteemed a place of great sanctity, and is immediately connected with the worship of the temple at *Bijoonath*, on account of the circumstance before mentioned.

Purgunah Deo Ghur contains fifteen *gautwallies* or managers, which are as follow, viz. *Roony*, *Lattore*, *Simerya*, *Tilgunje*, *Poorasy*, *Suryah*, *Pelya*, *Teeoor*, *Bonety*, *Doomarah*, *Gummurdah*, *Surdaha*, *Tarabund* and *Jarulya*. Of these there are thirty-two villages allotted for the maintenance of the chief *Pundit*, or high priest, of the temple

* See Wilford's Essay on the Sacred Isles in the West.

temple at *Deo Ghur*, granted by government at the settlement of the *Jungleterry* district by the late Mr. Cleveland and Colonel Brown, They are in a very flourishing state of cultivation.

The present possessor of this office is an aged man, said to be near eighty, and has six sons, all grown up, who reside with him at *Deo Ghur*. They all live together and form a community of themselves; for excepting the police officers of Government, and those living in the *Bazar*, there are few people who reside here, and it is only at the great annual festivals, in honour of the god *Mahadeva*, that it is ever thronged. The people appear blameless in their lives and manners, and live in peace with each other. Every possible attention has been shewn to us during our stay at *Deo Ghur*; and the priests, who officiate at the temple, acknowledge the sense they entertain of the protecting kindness of the British Government.

(January 3.) *Anunda Oja*, the high priest of the temple, paid us a visit: he was attended by his six sons, and from twenty to thirty grandchildren, besides other relations, so that the whole assembly had the appearance of one family. The high priest is a man of very expressive countenance and firm gait, though upwards of eighty years of age. His manner of bestowing his benediction on us, whilst he threw the *malas*, or garlands of flowers, over our shoulders,

had something noble on it, and made a strong impression on our minds. He was dressed in a plain white cloth thrown loosely over his shoulders, a cap on his head, and a kind of pattens on his feet. He sat down on his own chair, or rather Hindoostany *tuckta* (a low form), which he had brought with him for the purpose: he appeared extremely cheerful, and was profuse, and I believe sincere, in his expressions of attachment to our Government, He presented both Mrs. Francklin and myself with *miklas*,* or coverings, one of red silk, the other a silver and gold brocade, which he threw round our shoulders: they were stated to possess a holy quality, having been blessed by himself (the term in Persia is *tuburok*, or blessing), wishing us at the same time every happiness in life. The ceremony was gratifying, and we could not help observing and admiring the great respect and veneration that was evinced towards this venerable priest by the whole of the standers by: it seemed like that of children towards their parents. *Anunda Oja* succeeded his father in the high priesthood of *Deo Ghur*: the former was well known to the late Mr. Cleveland, about thirty-three years since.

(January 4.) I returned the visit of the high priest, who received me in an open area adjoining to the temple, within the inclosure

* A species of handkerchief, with which they decorate the figure of *Mahadeva*.

inclosure of a small temple dedicated to *Kanya*, which was richly ornamented, and the floor of the temple as usual drenched with Ganges water. In this place the high priest resides during the day, and not at his family residence, which is at a short distance from thence. The usual ceremony of presenting a *mala*, or chaplet of flowers, was performed, which he put over my shoulders with his own hands, and again gave his benediction, with an energy of manner equal to that of yesterday; shortly after which I took my leave of this venerable and amiable character, impressed with sentiments of esteem and respect, to see him perform the high functions of his office with so much meekness and humility, though with so noble and dignified an aspect, but totally free from pride. He is, moreover, an extremely charitable character. A comfortable meal of rice, salt, &c. is given daily to every *Fakeer*, *Biragee*, &c. residing at *Deo Ghur*, which are upwards of a hundred, independent of those who are flock daily from different parts of Hindoostan, for the purpose of w shipping at the temple.

VISIT TO THE TEMPLE BY NIGHT.

We set off a quarter before eight P. M. from our tents, and s reached the grand temple dedicated to *Mahadeva*, which we found

crowded with people, but on our approaching they made way for us. We met at the door of the outer vestibule the eldest son of the high priest, who conducted us to the inner door where we stood.

The ceremonies we observed where as follows. The *lingam*, or representation of *Mahadeva*, after being washed with Ganges water, was strewed over with sandal-wood, after which the leaves of the *baila* tree where deposited, then *malas* (or garlands of flowers), and a covering of white cloth; next the *Miklas*, or sacred coverings for the head, enveloped the whole; then the image of silver, called *Punj Vudunu*, or the "five faces," strewed over with flowers; after which was placed the imperial umbrella, and under it was the head of *Sesha Naga*, the king of all the serpents, forming a canopy.

The attendant priests, who were all standing, repeated the prayers aloud from the *Markandaya Purana*. The temple was illuminated by an immense *cheraugdaun*, or circular lamp of tutenague, blazing like gold, four feet in height by two in breadth, which was supplied by a profusion of *ghee*, or clarified butter, and burned with innumerable wicks. The spiral and never ceasing flame from this profusion of lamps, continually ascending to the summit, in devotion to the Supreme Creator of the Universe, the altar strewed with flowers, sandal-wood, and precious and costly gums, the surrounding

priests

priests, and the various ornaments of the temple; altogether formed a picture difficult to describe, but impressively felt by the spectators with real interest; and to use the words of the energetic Maurice, whilst describing the *Mithratic* rites in the cavern worship of the antient Persians: "The radiated orb of gold, the bright spiral flame "ascending from the ever-glowing altar, impressed the inmost souls "of the aspirants with an awful sense of the present deity."*

Imagination cannot avoid kindling at a scene like this, and it is difficult to avoid rushing into enthusiasm, whilst viewing the splendour of this ancient species of devotion, as now exhibited before us in its here existing prototype. The high priest, who was sitting with his knees crossed, repeated the prayers to himself. This posture, I understand from my *moonshee*, who is a Brahmin, is peculiarly appropriated to himself, and no other person dares to assume it; a white sheet was thrown round his body, and a wreath of flowers encircled his head. The benevolence and solemnity of his aspect, and the fervency with which he prayed, made a strong impression on our minds.

Shortly after we had entered, the high priest having blessed a garland of flowers and some sweetmeats for each of us, sent them by his second son, who as on a former occasion, threw them around our shoulders,

* See Maurice's Indian Antiquities, octavo edit. vol. iv.

shoulders, and while he was performing this ceremony, the high priest gave us his blessing; after which he scattered over the *lingam* some Ganges water, and shortly after enquired if we were pleased with what we had seen. We expressed our satisfaction, and then making our obeisance we returned from the temple, conducted by his eldest son to the gate.

After visiting the shrine of *Biroo Nath*, the *cutwal*, or chief magistrate of *Mahadeva*, whose image was richly dressed on this occasion, we returned to our tents, highly gratified with the interesting spectacle, the like of which I had never before seen during a residence of thirty-two years in India.

The respect which was shewn to us excited no inconsiderable degree of surprise, as coming from Hindoos, and paid to us at the focus and fountain head of *Hindoo superstition*.

THE END.

LIST OF THE PLATES

CONTAINED IN

PART II.

Survey of the River Chundun or Erannoboas..... to face Frontispiece.

Plate I. Section of the Chundun at the Mouth of the Andhra Nullah.

II. N. W View of Mandara Hill, near the Village of Bhonsee.

III. S W. View of Seeta Koonda at Mandara.

IV. Sunkurkoondu at Mandara.

V. Maddhoorukshu at Mandara Hill.

VI. Reduced Inscription at Mandara Hill.

VII. S. E. View of the Lake Boorselee, near Sila Sungum.

VIII. Rocks in the Chundun at Soor Goree Gogar.

IX. View at Looli Gogar with the Rocks in the Chundun or Erannoboas.

X. Rocks in the Chundun at Mownah Ghaut.

XI. Part of the River Chundun, shewing its Rocky Bed, from Lakshmipoor to Cudar and the route through the Forests.

XII. Rocks in the Chundun at Gujhana Gogar.

XIII. Impression of a Snake on the Rocks at Furseh Dumkee, with the Battle Axe of Dharma Nath.

XIV. Sketch of an Impression in the Rocks near Bhanga, called Vajra Danda, representing the Battle Axe of Dharma Nath or the Supreme Being.

XV. Sketch shewing the Sources of the Chundun or Erannoboas near the Village of Behrokee.

XVI. Temples of Mahadeva or Byjoonath, and his Wife Parvati, at Deoghur.

XVII. E. b. N. View of Kukshminarayun Pagoda at Deoghur.

XVIII. N. View of Ramchandra Pagoda.—S. View of Neel Kunthu Pagoda.

XIX. Temple of Mahadeva at Hurla Joree.—Temple of Parvata or Doorga.

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